

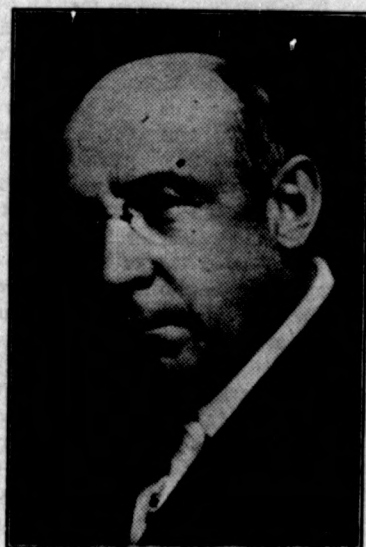
The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

Jackson, Miss., Thursday, November 10, 1921.

New Series Volume XXIII No. 40



DR. A. J. BARTON, ALEXANDRIA, LA.,
Who will speak on Social Service at the Convention Thursday evening

LOOKS SOME BETTER

One of the most gracious recompenses of reward for general work is the sacrificial response of the brethren of the state when an emergency call is sent out. Such appeals reveal the loyalty the devotion and the love of those who answer the call and save the day. A friend in need is a friend indeed. We thank God upon every remembrance of those who have so generously responded in this last hour.

Some people who received the telegrams got the impression that we were asking for gifts in addition to their subscriptions. We were not asking for additional contributions. We do not handle subscriptions by individuals but by churches; consequently we did not know who was behind. The appeal was for those who were behind to catch up and for those who were up to pay some in advance if they could do so without embarrassment to themselves. If all who were behind had paid up to date we should have gone far beyond our quota.

The October receipts reached the enormous sum of \$100,465.96. The sum total for the State Conventional year is \$527,020.56. This falls behind the previous year by \$98,248.05. When it is remembered that the year closing November 1st, 1920, including victory week at which time our people were urged to pay one-fifth in cash (and many did this, and when we recall that from Nov. 1, 1919 to the same date 1920 was one of the most prosperous years financially that our people have ever witnessed we have reason for encouragement. But when we recall that we have fallen \$172,979.44 below our annual quota and \$274,896.44 below our annual pledge we are not much encouraged. There is revealed a weak place in our denominational life; it is, that many of our people regard too lightly their vows. We are well able to pay in full. A few cannot. They have our sympathy and prayers.

Every cause will still be unable to meet its obligations, but this hearty response on the part

of so many of our people will enable us to continue for awhile. May we all resolve now to pay every month every cent due in order that nothing shall suffer. With deep gratitude for your response, we can say with Paul: "I thank God upon every remembrance of you." Phil. 1:3.

Benton County Association was organized last week with J. W. Crump Moderator.

A Biloxi boy, eleven years of age says he was taught by the movies and made a daylight robbery.

Dr. W. P. Harvey will attend the Mississippi Convention representing the Western Recorder as of yore.

The grandjury investigating the trouble in Texas caused by the efforts of a sheriff to stop a Ku Klux parade censured the sheriff.

The new Methodist Hospital in Memphis opened for business Nov. 1st. We hear they have a good Baptist Head Nurse. We wish them well.

The tide seems to be turning. Dancing has been frowned upon in the public schools of Hattiesburg and forbidden in the schools of Paducah, Ky.

The receipts for the past month and the year just closed are much better for the campaign than reported last week. Read what Dr. Gunter has to say.

Dr. O. C. L. Wallace, once pastor of First Church, Baltimore, now pastor in his native Canada, has been called to Eutaw Place Church in Baltimore.

Dr. E. A. Hanley, once president of the Baptist College in Franklin, Ind., resigns the First Church, Rochester, N. Y., to accept First Church, Berkeley, California.

Judge Roane in a speech at Grenada warned mothers that night riding in automobiles was more dangerous for their daughters than the modern dance.

At Anderson, S. C., 118 were added to the church, 83 of them by baptism in a weeks meeting in which Dr. J. E. White was assisted by Dr. Wharton, of Baltimore.

Dr. May has been vindicated by a committee from Ridge Crest assembly of charges which are said by the committee to have been maliciously brought against him.

We learn from reports in the secular press that a successful evangelistic meeting is in progress at the State Normal College, in which there have been many conversions.

The response to the request for assistance for one of the ministerial students at Mississippi College has been very gratifying. There are others and the good work can well continue.

Premier Hara of Japan was stabbed to death by a demented youth last week. He was not a member of the Conference on Disarmaments, but was expected to largely influence from Tokyo, the Japanese members in Washington.

On account of the death of Brother Frank Goodloe, Pastor Bryan Simmons was called to Flora for the funeral service Sunday and the editor was privileged to preach for the saints at Goodman and Central. They are evidently trained listeners.

Dr. G. H. Crutcher has been giving one of the best series of sermons at Clinton the past week is was ever our privilege to hear. He is head of the Department of Evangelism in the Baptist Bible institute. The meting continues with growing interest.

Of all the ignorance!

Major Darwin, son of Charles Darwin, in the recent Eugenic Conference said, "The belief that man has been slowly developed from some ape-like progenitor is now universally held by intelligent people."

Lee County Baptists had a great Workers Conference on the fifth Sunday at Sherman. The program included addresses by Mr. D. C. Langston, Mr. W. E. Holcomb, Dr. A. L. Dickinson, Rev. J. R. Gullett, Mr. P. S. Weaver, Pastor H. G. West and Sec'y R. B. Gunter.

Dr. B. B. Bailey, who recently went to be pastor of the Immanuel Church, Alexandria, La., died suddenly last week of neuralgia of the heart. He was for several years one of the Home Board evangelists and one of our best preachers.

"Malaga grapes are very good grapes but Madeira grapes are better" is the game the children once played. But Ex. Emperor Karl of Hungary may think they are sour grapes as he is banished to the Madeira Island after failing to regain the throne. Exeunt Hapsburg and Hohenzollern.

Dr. Scarborough wrote a plain criticism of Dr. Rice who had been teaching heresy to the young Methodists in the Methodist University, and recently the offending teacher was deposed. All right, Doctor Goodshot, but you need not put up your rifle just yet. Take a crack at one or two Baptist heretics.

Dr. Flowers, Superintendent of the Louisiana Baptist Orphanage at Lake Charles, paid this office a pleasant visit. He may have as many children as the old woman who lived in a shoe, but unlike her he knows what to do, is doing it well and is happy in the doing.

The Southern Methodists plan to spend \$2,000,000 to erect denominational buildings at State universities. These will be dormitories for headquarters purposes, and they will make an effort to hold their young people who are attending the State universities. Here is one of the questions we must face soon, because several denominations are making this experiment. Baptists will do better to let other denominations try the plan out first, because we need every possible dollar to enlarge our own colleges. Our own colleges are overcrowded, and if we are to build dormitories anywhere we should construct them at our own institutions, where we can control all the teaching that they receive and where the waiting list of students shows we need dormitories. —H. C. Clark in Baptist Reflector.

HISTORIC JACKSON

The headquarters of the Convention will be and historic scenes will greatly enjoy the little side trips that may be taken while attending the Baptist State Convention, which meets in Jackson November 14-17.

The headquarters of the Convention will be at the First Baptist Church, which stands at the corner of Capitol and President Streets, right opposite the Baptist Headquarters building. The Baptist building stands exactly on the site which was occupied by the first Mississippi capitol, which was a little brick building occupied from 1822 to 1839 as the capitol of the state and costing the sum of \$3,000.00.

One block from the First Baptist Church fronting Capitol Street stands the second capitol building known as the old capitol, and occupied as the seat of government for Mississippi from 1839 to 1903. This building was restored in 1917 and is now as good as new, and is the home of several departments of our state work.

Two blocks north from the First Baptist Church stands the new capitol building, which was completed in July 1903 and is now the home of our state government.

Some interesting departments housed in the new state capitol are the department of Archives and History, The Hall of Fame, The State Museum, The Senate Chamber, The House of Representatives, The Supreme Court, The Governor's Office and several other important departments.

In the old capitol building is now located the Department of Agriculture, The State Board of Health, Department of Geological Survey, Department of Education and several other branches of our state work.

Jackson is also the home of several of our most important state institutions. On North State Street stand the Blind Institute, The Charity Hospital and the Insane Asylum. On West Capitol Street stands the Deaf and Dumb Institute. Besides these institutions our visitors will be interested in the Carnegie Library, which is only two blocks from the Convention Headquarters, and also the many up-to-date hospitals, sanitariums, and private institutions situated in various parts of the city.

When you are visiting the Convention it will be the pleasure of everybody to show you through these places of interest.

Pastor S. E. Tull, of Jackson, Tenn., is not satisfied with the statement from Union University that no theory of evolution which contradicts the Bible is held or taught in the University. The point made is who is to decide whether or not it contradicts the Bible. There is no use trying to hush up this question, for it has got to be ventilated from start to finish.

Rev. Arthur Hoyle, writing for the Methodist Recorder, London, gives his impressions of the Ecumenical Conference. He was impressed with the fact that the Ecumenical Conference did not make any great impression on London. The city as a whole scarcely knew that the Conference was in session, and London Methodists did not so much as fill the galleries. He was not pleased with the program and was convinced that many others were not. The intense loyalty of the American delegates to John Wesley impressed him greatly. He was also impressed with the fact that the Americans dominated the Conference. He concluded—and no doubt properly so—that for many of the Americans the Conference served as an excuse for a visit to Europe. "Was it all worth while?" This question, Dr. Hoyle thinks, was answered in the negative by many. He says this Conference was conducted very much as was the first Ecumenical Conference forty years ago. He thinks that it was lacking in creative work.—Christian Advocate.

The Jews are said to have secured orders from many public school boards forbidding the reading and studying of Shakespeare's "Merchant of Venice", on the grounds that in the

character of Shylock the Jew is represented in an unfavorable light. Is that the reason they also object to the reading of the Bible in the public schools, because Abraham is said to have lied to Pharaoh and Jacob stole his brother's birthright. A good many of the Jews are represented in the Bible in an unfavorable light. Indeed most if not all of them had some weak spots, uncluding Judas, Iscariot and the Jewish Sanhedrim. But there were some mighty good ones among them first and last, and the faithful account in the Bible will stimulate the desire for righteousness and show how it is to be secured. All scripture is inspired of God and is profitable for instruction, for conviction, for restoration and for education in righteousness.

The Baptist Messenger of Oklahoma says:

We have it on unquestionable authority that Prof. G. S. Dow has indicated his willingness to resign his position as professor in Baylor University and the President Dr. S. P. Brooks requested him not to do so and expressed a desire that he remain.

Now, let it be remembered that Dr. Brooks has stated for Baylor University that "Baylor University would call for the resignation of any Professor who would belittle the Book, its teaching, its doctrines, its truth," etc.

Now it goes without question that any fair-minded believer in God's Word that Prof. Dow does belittle the Book and there is scarcely any question but that Prof. Hall in a very subtle manner converts the teaching of the Word of God on vital points. We therefore expect to see Dr. Brooks make his word good.

Let it be understood that we are for Baylor and Dr. Brooks—but let it also be understood that we believe no man should be retained in a Baptist school who is the author of any unsound text book or who teaches contrary to the vital truths of God's Word.

Pastor J. R. Johnson reports a great meeting at Maryville, Tenn., in which he was assisted by Evangelist J. J. Wicker. Dr. Wicker was for ten years pastor in Richmond, Va., and resigned to do the work of an evangelist. He has just returned from a European trip and his next engagement is in New Jersey. He has a strong personality and a powerful message. He assisted in a meeting in First Church, Richmond, a few years ago. He will have with him E. L. Wolslagel and wife in charge of the music.

The churches of Meridian have just closed a great training school for their Sunday School and B. Y. P. U. workers. Our information is that there were about 200 in the classes.

Baptist bodies in the various states of the South have been revising their methods of work and the organization of their boards through several years past. The Virginia General Association began the study of this matter last year and appointed a committee to report on reorganization so that it may be studied out before their meeting in November. It is subject to changes of course, but as presented it will recommend that one board take the place of the several boards now operating, which will have general superintendence of all missions, education and benevolence. This would eliminate the present State Foreign Mission Board of Norfolk, the State Home Mission Board of Roanoke, the Education Board and the Education Commission, if this last can legally transfer its functions. The Hospital, Orphanage, Ministers Relief and schools will continue their separate boards of trustees. The trustees of University of Richmond, when vacancies occur, are to be nominated by the State Mission Board, which Board will consist of about fifty members. This board elects secretaries for the several departments of the work who shall be coordinate in rank. The board is to meet twice annually.

Surely these who attended the Hinds County

Association and heard the splendid address by the retiring Superintendent, Mrs. Geo. W. Riley, realized all that it means against the Kingdom work when they do not make reports. Truly did Mrs. Riley cause us to realize the necessity for reports and the real hindrance a lack of reports is to the linking of the work; and one poster displayed also caused us to feel that we had been the missing link. That poster should be displayed everywhere as it suggests many things that we need to realize.

The timely and far reaching address by Mrs. W. C. Dennis of Terry, should be published as the advice and suggestions are so needed by every church in association, and in fact all over the state. As the women read Koly Service and Home and Foreign Fields they understand the work, and methods, and learn how to keep step. We ask Mrs. Dennis to let us have her address for the Record, as we feel that all readers would find it helpful.

As this is Stewardship and especially Tithing time, and the address of Mrs. Emma Fortenberry, Stewardship Chairman for First District, was so brimfull of good things we would be glad to have it for publication that all who read it may be inspired by the helpful and zeal producing suggestions.

Dr. W. Y. Qussenberry is at home in Clinton for a few days rest after a strenuous campaign in North Carolina and Virginia in the interest of Foreign Missions. He says these states are going to make a great showing in their collections this year.

It was a rare joy to preach on a recent Sunday to the church at Pelahatchie where we labored for five years. This church is grieving because they lose Pastor G. H. Suttle who goes to Centerville and Woodville.

There is a negro in New York suffering from an acute case of megalomania, a variety of paranoia, sometimes called big head. He imagines he is a revised version of Moses to make new laws for the negroes and such white people as he may hypnotize and lead them into some wilderness. His name is Marcus Garvey, and he calls himself "President General of the Universal Negro Improvement Association. His principal business is advertising himself. The negroes do not seem to pay him much mind or anything else.

"Christian Scientists" sometimes deny that they make Mrs. Eddy equal or superior to our Blessed Savior. The author of a new work on that subject, Sibyl M. Huse, in a letter published in the New York World, has this to say:

"The second coming of Christ is attended by similar conditions, only that, at this hour, the feminine human concept, or Eve, must give way to the Christ. The point of least resistance in the whole human feminine concept was Mary Baker Eddy. She yielded up the ghost of material conception, and the compound Christ, as both male and female, and yet neither male nor female in any human sense, is now apprehended.

"—Its Discoverer and Founder, now so widely known to the world as Mary Baker Eddy, but understood by her advanced followers to be identical with the Christ idea, that has always led the children of Israel after the spirit.

"There is and can be but one Leader of Christian Science, the Christ, first apprehended as the man Jesus and in this, our day, as the woman, Mary Baker Eddy."—Living Church.

Nineteen of the twenty-four churches in Tiptah County had representatives in the meeting at Ripley last week and organized the new Tiptah County Association. Hon. Thos. Spight was elected moderator, Prof. J. J. McKinstry, Clerk and J. P. Byrd, treasurer. Next meeting is to be at Tiptersville and G. S. Jenkins is to preach the Associational Sermon. The original Tiptah Association was organized in 1860.

WILLING AND ABLE

Byron H. DeMent, Pres. Baptist Bible Institute

Some people are willing to preform a task but are not able; others are able but are not willing, while a notable few are both willing and able. A large number are more able than willing, for ability to rendered service or give money lies largely in a ready mind. To a great extent we can do what we really want to do. There is power in purpose; there is victory in a "will to win". This is true in business and religion as well as in war.

Let us study afresh II Corinthians, chapters 8 and 9 and learn a timely lesson from the early Christians and the Apostle Paul. The message of this scripture is as instructive and inspiring today as it was when written to the church at Corinth. Note:

First. The Christian's response to the call of the hour even in the midst of adversity.

It is not always easy to be faithful but it is always best to be true. In writing to the church at Corinth, Paul uses the churches of Macedonia as an inspiring example of sacrificial giving 8:1-2. In the midst of great trials and in spite of great afflictions, the Macedonian churches experienced an abundant joy in their deep poverty, instead of furnishing an excuse for not giving, actually abounded unto the riches of their liberality. It is possible for one to increase in wealth and decrease in liberality; it is also possible, yea even common, for one to multiply his gifts in the face of growing poverty. The purpose in the heart more than the purse in the pocket determines what one brings into the treasury of the Lord. Waves of prosperity do not always bring tides of generosity; frequently deepening poverty swells the contributions of the saints.

Second. The measure of the Christian's gifts is not always the exact measure of his ability.

Some give according to their ability, some below their abilities and some beyond their ability. The Macedonians were willing to give beyond their power as ordinarily estimated and they gave as they purposed. They gave more than they thought they could give, more than some people thought they ought to give but not more than the Lord designated that they should give. 8:3

Third. The spirit of the Christian's gifts should be joyous and sacrificial. 8:5.

We ought first to give ourselves to the Lord and then our possessions will gladly be laid on the altar of the Lord. The consecration of substance follows the dedication of the soul; ready money comes from a willing mind. Personality is more important than property. We want people more than we want their possessions. We must get hold of the heart-strings before we can loosen the purse strings. The glad surrender of life leads to a willing consecration of wealth. Increased spirituality will manifest itself in enlarged liberality. If we hear the call for consecration of life we cannot turn a deaf ear to the call for the contribution of money.

Fourth. The development of the well rounded Christian life requires the cultivation of a Christian spirit.

The members of the church at Corinth had many excellent traits and had made commendable progress in the Christian life. Quite wisely does Paul recognize their good qualities and then urges them to strengthen their weak points that they may become symmetrically developed in Christian character and service. In 8:7 he says: "But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also." By "this grace" he means the grace of giving which is indeed a "grace" since it comes from God and when exercised secures the favor of God.

Fourth, the motives in Christian giving, the

never unworthy, vary in quality and effectiveness. Paul, in the scripture before us, presents at least seven motives which operate in Christian giving.

1. The example of others. 8:1 and 9:2.

The Apostle distinctly presents the churches of Macedonia a stimulating example of how to respond to the call of a crisis in a needy hour. While not issuing a military command for the Church at Corinth to make a liberal financial response, he nevertheless pointedly urges the commendable earnestness of others to stir them up to duty. 8:8. We are to provoke one another to love and to do good works. Great giving by some churches should stimulate others to go and do likewise.

2. The proof of love.

The Apostle Paul knew how to appeal to the heart. He pressed upon the Corinthians the cause of the poor saints needing assistance, on the ground that by making a worthy response they would give tangible and visible proof of the sincerity of their love for God and man. 8:8. The problem of money is the problem of love. Covetousness is idolatry. Ye cannot serve God and mammon. Where your treasury is there will your heart be also. We prove where our heart is by where we invest our money.

3. The sacrifice of Christ.

The supreme motive of giving to any cause is the sacrifice of Christ. When we think of what He has done for us, our heart leaps forth in sacrificial love with a desire to have a truer fellowship with Him, and we sincerely ask the Lord, "What wilt Thou have me to do." There can be no stronger appeal to our hearts no more effective call for giving and living than the example of Christ's condescending love, "For ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might become rich."

4. The promises of Christians, 8:10-11-12.

Paul refers to the pledges of the Corinthians made a year before as being unfulfilled. This indicated a readiness to promise to contribute to the fund for the relief of the poor saints of Jerusalem, but a tardiness in fulfilling their promise. He therefore urges a performance also (not a mere promise but its fulfillment) out of that which they had whether much or little. He virtually said "Do not resolve and re-resolve, but carry out your resolutions." Pay your pledge. You made it willingly, pay it promptly. Do not talk about what you have not, but give of what you have at once and with a glad heart.

5. The reputation of the Churches.

Good churches like individuals have a reputation that is worth preserving. Paul knew the enthusiasm with which the Corinthians had subscribed a year ago and said, "I boasted of you to them of Macedonia and your zeal has stirred up very many of them." But the Corinthians were more ready to subscribe than faithful to pay so Paul sends brethren in advance to collect the pledges. He desires to make payments certain lest failing he would be ashamed of having held the Corinthians up as a shining example of liberal giving and they too be ashamed for not living up to their reputation for generosity. 9:2-5 Their zeal in promising had provoked very many to do likewise; now their performance can alone guarantee permanent influence and leadership in beneficence.

6. The hope of reward:

The hope of reward like the fear of disappointing the rational expectation of others, though not the highest motive in giving is nevertheless one which the Apostle presents as not unworthy of the Christian. To encourage generous giving he uses the figure of the farm and holds before our eyes the beckoning harvest. 9:6. "He that soweth sparingly shall reap also sparingly; He that soweth bountifully shall reap also bountifully." "Whatsoever a man soweth that shall he also reap only in greater abundance." Be liberal therefore in laying up treasures for yourselves in Heaven, and sow with a generous hand beside all waters. Sowing is not a formal and heart-

less process; not a matter of cold business while endeavoring to get financial returns for giving. Our giving must not be by coercion or necessity but by the compulsion of love, for God loves the cheerful, the hilarious, the happy, the spontaneous giver. The hope of the liberal soul is abundantly rewarded in spiritual experience.

7. The fruit of giving:

Our giving should be done in wisdom. There must be a purpose (concentrated thinking) in the heart (the center of feeling and willing) before the gift is acceptable to God. Hence spasmodic giving is not scriptural but intelligent systematic giving has apostolic sanction.

One result of giving in the case of the Corinthians was the supply of the wants of the saints, that is, an urgent need was relieved. The same principle put in practice would cause Southern Baptists to give liberally, promptly and continuously toward the establishment, maintenance and enlargement of churches, schools hospitals, and orphanages. Thus humanity would be blessed and God would be honored.

Another result of giving the Apostle mentions is the gratitude to God which was created by the aid received. The financial service abounded through many thanksgivings to God. 9:12. Our faithfulness in the great campaign will swell the tide of gratitude and praise in thousands of hearts throughout the world to the glory of God. 9:13.

Then again by scriptural giving we shall elicit the prayers of the beneficiaries in our behalf and as result of united, fervent prayers we may expect such heavenly blessings as will give new life to our churches and carry the Gospel message to the ends of the earth. Then let the redeemed of the Lord be faithful to every trust and ready for His coming.

Mr. V. B. Imes is a most enterprising newspaper man and is making an A 1 paper of the Columbus Dispatch. Recently he had an illustrated write up of the Capitol City and is featuring from time to time the things in Jackson of historic and sentimental interest to all our citizens. You may watch that young man for he's a journalist of the best type.

Smith meets Jones and says, "Jones, a friend of yours handed me ten dollars yesterday for me to give it to you today, but I have been in hard luck lately and need the money. So I have decided to use it for the present. But I will pay it over to you when things ease up with me a bit. Truth is I have already used some of it and can't pay it to you just now." That is exactly the situation in a few states of the South where the money secured by the 75 Million Campaign has been collected by the state boards and the amounts intended for Home and Foreign Missions have been temporarily employed for work within the state, with the purpose of returning in at a later time. Now Home and Foreign Missions does not mean somebody in Richmond and Atlanta, but it means you and me and everybody who is responsible for these boards. It seems to be time to speak out on this subject and not be afraid of hurting somebody's feelings. Let us not put a club into the hands of enemies of our work with which to beat our brains out. Money given for Home and Foreign Missions ought to be given to those purposes without delay. But we haven't even heard of anybody paying interest on these enforced loans. Will the papers in the states where this borrowing is done please copy.

Union County Sunday School and B. Y. P. U. Convention met on the fifth Sunday at Pleasant Hill Church. Hon. S. Joe Owen was elected president and Mr. Joe Pannell secretary.

Lauderdale County Sunday School Convention had a good meeting recently and formed a permanent organization of the election of John L. McLemore President, Frank H. Culpepper Secretary, and Henry Broach Treasurer.

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EDITORIAL.

GETTING READY FOR THANKSGIVING

We think of Thanksgiving Day now as a national event. It is not possible for a nation as such to get religions. When religion becomes a national affair, it ceases to be individual and so ceased to be indeed the Christian religion. The religion of Jesus must be and is primarily a new relationship between the individual soul and the Lord Jesus Christ. From this comes the new life, and the new relationship with all else. When religion is imposed upon us by anybody from without, either national or hierarchical authority, it is certainly not the Christian religion. Neither is it the genuine article when simply accepted as a convenient national and social custom to be submitted to and observed with faithfulness and consistency. The first personal pronouns, I, my, mine and me in the Bible are a wonderful study, and a happy revelation. Look them up, as they are used to indicate relationship to God or dealing with Him.

Then why have a national Thanksgiving Day? There are reasons which are worth looking into; provided always you start with a personal knowledge of God and union with Him. Union with Him produces immediate and inevitable consciousness of fellowship with all those who know God. Seven times in a few verses Paul repeats, "There is one". He says, "There is one body, and one spirit, even as ye were called in one hope of your calling. One Lord, one faith, one baptism." And then he concludes with the perfect bond of union, "One God and Father of all who is over all and through all and in you all." This is the basis of our fellowship with every soul and all souls in Christ. We are indwelt by the same Spirit and worship the same God. This is why it is becoming for all those who love the Lord and recognize His good hand in our lives to render Him a great volume of thanksgiving.

Because God has made all nations and set the boundaries of their habitations, it is well for the Christian people of this land to join together in a great concert of praise and thanksgiving to His Holy Name. Nor would we choose to exclude from this privilege any man though he does not personally recognize Jesus as his savior. We invite them to all our ordinary services. Why should he not be included in this? The beasts and even inanimate things are said to praise His name; and so may all intelligent creatures though not with the same value or benefits. "Let all the people praise Thee, O God; let all the people praise Thee."

The twenty-fourth day of November has been designated as a day of national thanksgiving, and surely it is appropriate for us who recognize the duty from the Word of God, which "Giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father." We welcome the occasion that calls a hundred million people to give thanks and praise to our God. We rejoice to have fellowship with the multitude who keep holyday and turn their faces to the

House of God. It helps us the better to worship Him when we know that so many hearts are remembering His mercies and bowing with gratitude before His presence. Let us seek to catch up the refrain of the angels whom Isaiah heard in the temple of God as they sang one to another, "Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of His glory." Some of us can go further and deeper than the angels and join with all the redeemed in earth and heaven who sing unto Him that loved us and loosed us from our sins in his own blood and hath made us kings and priests unto God and His Father, glory and dominion forever and ever. Amen!"

DR. A. J. BARTON COMING

During the past week the program committee has succeeded in securing Dr. A. J. Barton, of Alexandria, La., Chairman of the Commission on Social Service of the Southern Baptist Convention, to speak on social service at our convention on Thursday evening, November 17.

For the last ten or twelve years Dr. Barton has been an outstanding figure in every movement looking to the framing and passing of National Legislation on prohibition. He was chairman of the committee representing the prohibition forces of America that framed and had introduced in Congress the Webb-Kenyon Law. He was later chairman of a similar committee that decided on the wording of the Prohibition Amendment.

Dr. Barton is just back from Europe where he went on appointment of President Harding as one of the official delegates of this government to the International Congress Against Alcoholism which met at Lausanne, Switzerland, August 22-27.

Aside from his special duty of this great subject, Dr. Barton has been pastor of prominent churches in various states of the South, State Mission Secretary in Arkansas, Editor of the Baptist Advance, and other positions of trust and usefulness.

JACKSON READY FOR CONVENTION

When you get off the train at the union station you will be met by the Reception Committee. They will show you to the desk of the Entertainment Committee in the Ladies' Waiting Room where you will be turned over to the automobile committee who will deliver you to your home.

The whole city is in waiting for the throngs of Baptists who are expected to attend the Convention. Everybody is expected to come in time for the Pastor-Laymen's Conference which begins Monday night, November 14th. Come prepared to stay until the last word is said at the last session of the convention.

Dr. Theodore Whitfield has accepted the call to First Church, Gulfport, and will begin his work there before the new year. This church offers a fine opportunity for service in a difficult but promising field, and Dr. Whitfield carries with him the prestige of work well done in his pastorate at McComb.

Pastor J. E. aBrnett, of Wiggins, entered in to rest last week. He had been in poor health for some time and underwent an operation recently at Hattiesburg in the hope of getting relief. He failed to rally after the operation and passed away while surrounded by his family. Brother Barnett was one of many preachers born in Rankin County, graduated from Mississippi College and attended the Louisville Seminary. He was a good preacher and faithful pastor, having occupied some of the most important pulpits in Mississippi. At the time of his death he was the beloved pastor at Wiggins, and among these friends his body was laid to rest.

"Pray for the peace of Jerusalem." For us Jerusalem represents the interests of the kingdom

of God in the world. We need to pray for peace in the world that there may be no hindrance to the progress of the gospel. "For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of Jehovah our God I will seek thy good." We have brethren in Christ not only in our own country, but throughout the world. We therefore desire and pray for world peace not only that we may dwell in safety and work out our problems but that our brethren in other countries may have the same opportunity.

"The fruit of righteousness is sown in peace of them that make peace." It is true that permanent peace is based on righteousness. It is also true that men can only cultivate righteousness in an atmosphere of peace. Men cannot see right and feel right and do right in the stress of strife and passion. If we are to expect in the world a large development, a great crop of righteousness, right relations, and right conduct among nations it must be sought and cultivated in an atmosphere of peace and good will. This makes the Conference on the Limitation of Armaments of great significance in the future of the world. Let us pray daily that it may be the harbinger of peace to the world.

A course on Religious Publicity, with special reference to advertising and the relations of churches and newspapers, has been introduced in to the program for the current year at Rochester Theological Seminary in New York. In this respect Rochester is leading the way. This course is to be given by Rev. Charles A. McAlpine, of New York City, former Executive Secretary of the Baptist Missionary Convention of the state of New York. In the field of advertising he was Publicity Secretary of the Northern Baptists in their Victory Campaign in 1919, and has been Director of Advertising for the Northern Baptist Convention ever since its One Hundred Million Dollar Campaign was inaugurated. He is Director of Publicity for the American Bible Society, and acts as a general counsel in Religious Publicity.

SOUTHERN BAPTIST EDUCATION ASSOCIATION

The Tenth Mid-Winter Conference of the Southern Baptist Education Association will be held in Birmingham, Ala., Dec. 3-5th. The general subject of the Conference will be "Standardization" and an interesting program will be followed.

I desire to call special attention to the fact that on Dec. 1st and 2nd will be held the annual meeting of the Southern Association of Colleges and Secondary Schools of the Southern States. Our own Association has been placed so that our school men and others interested may attend both of these important meetings.

I shall be glad to arrange Hotel reservations for any who may desire it.

ALBERT R. BOND, Secretary
Birmingham, Ala.

FIFTH SUNDAY MEETING

The Steering Committee of Hancock County held an old fashioned fifth Sunday meeting in the interest of the Tithing Campaign with Harmony Church, five miles east of Picayune on last Sunday. There was a good crowd in attendance and interesting program rendered. In the forenoon Bro. S. P. Powell, of Kiln, and the County Director spoke on various phases of the subject of tithing, after which a bountiful dinner was served on the ground. In the afternoon Bro. J. B. Quin, pastor at Picayune came to us and preached a most excellent and inspiring sermon, stressing Christian stewardship, and the duty of paying what we owe to the Lord. It was a splendid meeting and we trust that much good will be accomplished thereby.

COUNTY DIRECTOR

FINAL REPORTS OF EVANGELISTIC CAMPAIGN

Number of meetings reporting, 1080; number professions of faith, 10,780; received for baptism, 9703; by letter, 3518; restored, 206; total additions, 13,433. Volunteers for Ministry, 57; for Mission Work, 388; students enrolled for denominational schools, 169; subscriptions taken for Baptist Record, 747.

EDUCATIONAL DEPARTMENT

D. M. Nelson, Secretary

Below is the program for the educational period of the Convention. If you want to hear some great speeches on Christian Education, come. Let us fill the house, to overflowing. Pray, my brethren, that we shall have a great session.

EDUCATIONAL PROGRAM

Thursday Morning, November 17

- Devotional, by Dr. W. T. Lowrey—8:45 to 9:00
 1. Report on Committee on Review—9:00 to 9:15
 2. Our Seminaries, by Dr. A. S. Gardner, Dr. J. D. Ray and Dr. B. H. DeMent—9:15 to 9:45
 3. Ministerial Education, by Dr. J. W. Storer—9:45 to 10:00
 4. The Place of Denominational Education in the State, by Judge J. H. Price—10:00 to 10:15
 5. The Immediate Needs of Our Colleges, by J. P. Williams—10:15 to 10:30
 6. The Immediate Task Ahead, by D. M. Nelson—10:30 to 11:00
 7. General Discussion—11:00 to 11:30
 8. Address, Christian Education, by W. C. James, Secretary Southern Baptist Education Board—11:30

TWO ORPHANS PAY THE TITHE

Thomas Montgomery, writing about how he is raising his pledge to the 75 Million Campaign, says:

"I am a little boy living at the Buckner Orphans Home. I pledged \$2.40 to the 75 Million Campaign and have paid \$2.06. I earned my money by selling Bantam eggs. I have been trying to pay a tenth of all I have earned. I hope every Baptist in the South will give the Lord a tenth."

And here is even a stronger statement from Herbert Parker, another of the Buckner orphans:

"I have pledged myself to pay \$13 to the 75 Million Campaign, payable in five pears, at the rate of five cents per Sunday. I have paid \$9.25. I am working with a man employed at the Home and he gives me money sometimes. I have raised chickens and rabbits and sold them to pay my pledge. One-tenth of everything we have belongs to the Lord, and when we give Him one-tenth we really have not given Him anything at all. We have only let Him have that which was His. There are people in the world who are in need. Why not help our brothers and sisters? Freely you receive, freely give."

If Southern Baptist men and women will match the devotion of these orphan lads to the Lord's work we will not only bring the tithe but large thank offerings as well into the Lord's storehouse and the work of promoting His Kingdom in the homeland and out to the ends of the earth will prosper as never before.—Burkhalter.

A CALL TO PRAYER

A card from Congressman B. G. Lowrey, now in Washington, pleads that our people shall join in prayer that God may guide those participating in the Conference on the Limitation of Armaments soon to assemble in Washington. The leading nations of the world are represented in this conference, and there is no more vital matter under consideration by the nations today. The question does not need to be argued. Many nations today are reeling with the loss of blood, nursing fearful wounds and, at the same time staggering under a terrible burden of debt. Unless something is done to prevent it, unless some agreement is reached among them, unless some guarantees are given that will preserve the peace, it is almost certain that these

exhausted nations are going to allow their self-interest to precipitate them into a death struggle.

While many of the religious papers have had a great deal to say about this Conference, we have not devoted space to the matter, not through lack of interest, but we did not see how we were to accomplish any good. And now there is only one source of help open to us, the way of approach to the throne of God, who is the God of the whole earth. He is the King of kings and Lord of Lords. If ever there was need to obey the Scripture command to pray for those in authority it is now. The purpose of that prayer, Paul says, is that we may lead a tranquil and quiet life. Furthermore he says, This is good and acceptable in the sight of God our Savior, who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and man, himself man, Christ Jesus, who gave himself a ransom for all." The plea for prayer is based on the fact of one God and mediator, whose one salvation is for all men.

Now there is no Muezzin or Pope who can summon all Baptists to their knees in concert of prayer. But the occasion and the Spirit of God may suffice for this. There is danger that we should pass by a request for prayer as a mere formal matter or religious gesture. There is danger even when we respond to it that it should simply be perfunctory and powerless. But it need not be so and ought not to be so. Let us make no farce of prayer, through mere formality. Let us talk earnestly with God, and plead for His directing hand in this conference.

There is no doubt but that the devil will be there. Hate and fear and suspicion and greed are not dead; and those who love God and love peace will have to contend against these. But God is able to do exceedingly abundantly, above all we ask or think. Dr. Lowrey says truly, "World safety is at stake." The chairman of Naval Affairs Committee, who is not a church member, said very earnestly to Congressman Lowrey, "We need the churches to wake up and lead in this matter." Dr. Lowrey also says, "I find our national legislators, almost to a man, very serious and earnest over this matter, regardless of political or religious faith."

The regular Sunday and Wednesday night services can be utilized to pray over this matter. Special seasons of prayer may be had by appointment. Family prayers can include the plea for world peace. And every man and woman who prays, and who believes in the efficacy of prayer through the grace of God, should pray earnestly for God to rule in the minds of men in this conference on limitation of armaments.

FROM GERMAN BAPTISTS

Will you please have the kindness to communicate in the most suitable way to the Baptists of America the following resolution of the triennial conference of the Baptist churches of Germany, passed at their recent session:

"The triennial conference of the Baptist churches of Germany, convening in session at Altona, Sept. 6th to 11th, 1921, sends to the fellow churches of America heartiest greetings.

The conference listened with deepest interest to the different reports from which was gained a thorough knowledge of the innumerable and unselfish deeds of charity which the American Brethren, during the last trying years, have rendered to suffering Baptists in our so deeply humbled country. In providing relief for weak and sick children, in sending food and clothes as well as by financial aid, our Brethren have lightened, if not removed, many heavy burdens, under which numerous of their fellow Christians were suffering. God, our Lord, has been using them to answer the prayers of many of His children who, in their utter need, were crying to Him for relief.

The conference expresses the most heartfelt gratitude to all who have been partakers in this great work of love, and prays that the Lord

How to Help and Not Hurt

Our Foreign Mission work is incomparably the greatest enterprise which Southern Baptists are conducting. The Foreign Mission Board has vastly larger tasks to perform and increasingly larger necessities to meet than any other agency. The work has been enlarged as no other work has been or can be enlarged. How can Southern Baptists help this great Christian work without hurting themselves or hurting any other good cause? We answer:

1. Pay your Campaign pledge.

2. Provide for Foreign Missions in your Will. Do it now. You have made most of your gifts while living to home enterprises. Take care of Foreign Missions in your Will. Foreign Missions presents the needs of all departments of Christian work, and these needs in 18 nations of the earth where religious distress is most appalling. Make large provisions in your Will for this large task.

Foreign Mission Board. You can secure these without cost of commission, hold them without taxes, and get your quarterly dividends without expense of collector.

Write for information about Wills and Annuities.

J. F. LOVE, Cor. Sec'y
 Box 1595, Richmond, Va.

Himself may reward them all according to the unspeakable riches of His grace."

I remain, dear Brother,
 in true Christian fellowship
 Signed) F. W. SIMOLEIT

SOUTHERN BAPTISTS CALLED TO PRAYER

The Foreign Mission Board of the Southern Baptist Convention met in its fall session in Richmond, Virginia, on October twelfth. The meeting was largely attended, and its members were confronted by more serious problems than those which faced them at this session. The Board gave itself much to prayer. In much and in many things, "the world seems out of joint."

In view of the unspeakable destructiveness of war, in both men and money; its blighting results on spirituality in individuals and nations; the spirit of lawlessness which follows in its desolating wake; the restlessness and feeling of insecurity now so widely prevalent; and of the fact that true peace can come into the hearts of individuals and of the peoples of the earth only by enthroning the principles of the Prince of Peace; and further, in view of the fact that the President of the United States has called a Peace Conference, to meet in Washington, D. C., November the eleventh, to discuss the question of "Disarmament", the Foreign Mission Board of the Southern Baptist Convention feels impressed to call on our pastors and church members throughout our Convention, and all the fields occupied by our missionary forces, to give themselves to prayer for the Spirit of God to be present at the coming Conference, and guide the representatives of the nations gathered there, to the end that their deliberations shall be used of God to hasten the day when the "Lord shall judge among the people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

By the Committee appointed on behalf of the Foreign Mission Board, S. B. C.

W. L. PICKARD
 R. H. Pitt.

CLOSE THE MOVIES

If we are to judge of what is shown upon the screen in the moving picture shows by what we see outside, it is not strange that we are facing a revival of crime. The pictures outside show red-shirted, big-hatted men, with drawn pistols and daggers, and every kind of improper attitude toward women who appear bereft of all the modesty and propriety that should characterize the true woman. These characters, as displayed upon the screen, with the touch of heroism and success in their enterprises and escapades, are bound to powerfully affect the young mind for evil.

There is scarcely a day passes that we do not see some account of a fearful crime committed by youths and mere children. In the last few days two fourteen-year-old boys have been found hung. The police have not been able to decide whether they committed suicide or were swung up by movie-mad playmates. A few days since in a neighboring state a seventeen-year-old boy enticed his mother into the woods and shot her to death. A wife and her young daughter are under arrest in this state under charges of having murdered husband and father because he objected to some of their social arrangements. We have no doubt but this looking upon crimes and adventures acted in so realistic a manner before their eyes night after night for weeks and months has a most fearful effect upon brain and imagination, heart and conscience. A very large percent of the moving pictures are schools in which young criminals are educated. We are confident if these exciting and immorally suggestive moving picture shows should be closed up there would be a receding of the crime wave.

Personally, we think just as well of the moving picture people and the shows they produce now as we did before the Arbuckle scandal. We doubt if there has ever existed a more immoral set of people in the history of this nation than the poor degraded creatures who produce the movie shows. The circus, the theater, and the movie—these three, but the worst of these is the movie. All three of the combinations above mentioned are degrading to womanhood; the combinations they form have proven unhealthy to modesty and virtue. The movie has proven such a financial success, and the people who engage in making the pictures are stationary and have every opportunity to pull off the bridle of restraint and plunge headlong into some of the ugliest forms of dissipation and vice. One divorce follows another with a nauseating mix-up of unholy marriages and a constant succession of escapades and scandals.

We note in a clipping from the religious press which says that four thousand churches in the United States are operating moving picture machines. The editor goes on to say, "We find ourselves in the grasp of a belief which is growing into a conviction that if the Church should neglect to use this agent for sending the gospel into the heart through the eye-gate, it would be neglecting an opportunity which we feel has come in the good providence of God." Personally, we do not believe that the "good providence of God" has put the moving picture into a single church. The church should be a place, not for entertainment, but for worship and for the earnest preaching of the gospel. We do not believe any one of these four thousand pastors operating moving pictures make any sort of a vigorous attack upon the popular and degrading sins of the present time that are contaminating morals, destroying reverence, breaking up homes and imperiling the spiritual and civic life of the nation. Earnest, fearless, positive preaching is what we need in our churches, and not moving pictures.

We understand that quite a number of prominent preachers and laymen are investing considerable money in the moving picture business. Who is going to produce the pictures they are going to show in the churches? Will it be the de-

graded gang in Los Angeles, or will they undertake to make actresses out of devout and decent young people collected from our homes, and will they guarantee that these young people gathered in the abandon of the movie crowd will be saved from their vices? We do not believe that devout and consecrated people are willing to become actors and actresses in the movie business. We are well aware that some of the so-called sacred pictures have been miserable misrepresentations of Bible characters and Bible scenes.

This highly respected editor goes on to say, "There is no more reason for rejecting the picture machine because it sends out bad pictures seen by thousands and millions than rejecting the printing press because it issues bad books which are read by thousands and millions. Yet who will dare say that we should do the latter?" This is not a good comparison; it fails to illustrate the point. In the first place, the manipulating of the press does not have a degrading effect upon those who handle it. It is a well known fact that the movie people become degraded; then again, the manipulation of the press does not interfere in any way with the preaching of the gospel on Sunday evenings in four thousand of our churches. Up-to-date, we do not believe that the moving picture has contributed a benefit in any way commensurate with the harm it has done; and it is well known that it is doing vast harm, and we do not believe that it is at all right or proper or will be for the welfare or good of the church to put on a movie show, however decent or entertaining it may be instead of the gospel. The great preachers throughout this nation who are mightily preaching against sin and proclaiming a great Savior from the pulpits Sunday evening do not need movie pictures. We have high regard and genuine Christian love for brethren who see quite different from ourselves in this matter, but we must speak our convictions, and we believe the moving picture as we have it today, and almost sure to have it tomorrow, is doing this country incalculable harm.—Pentecostal Herald.

VOICE FROM CHINA

I have been reading with great interest and sympathy your editorials about the liberal, anti-Scriptural, evolutionist teaching in the schools at home, both state and denominational. I was amused to read in the Baptist Record this morning that some of the liberal gentlemen in Oklahoma had threatened to put you in jail. That shows how weak their cause is.

I thought in view of your interest in this subject you might be interested to know that I am having a little scrap of similar nature out here, for you have no monopoly on liberal teaching at home. I tried to warn our people of the drift on the foreign field through my circular letters some years ago, that we were putting an undue emphasis on educational work to the cost of our evangelistic work.

Most of these "educationalists" as they love to call themselves have come out here with little interest in soul winning and to a large degree infected with modernist views. They gained control of the higher educational institutions, even our Baptist College in Shanghai, and their heretical teachings have gradually worked their way down from the schools into the churches.

Now we must fight to save our mission schools just as you are having to fight to save the schools at home, in fact it is one battle for we would not have had to face this issue out here if the schools at home had been kept pure.

The Shanghai Baptist College and Seminary has been one of the worst offenders in China. If the rank and file of Southern Baptists had learned the truth about the things that have been taught there for some years and being paid for by good Southern Baptist Mission money there would have been a storm that would have shaken our denomination to its foundation.

It must be said to the credit of Dr. Love that he has been trying to correct this situation ever

since he heard of it. I understand that the worst offender on our side, Webster, a graduate of Crozier, where I understand they call the teaching of the Atonement "slaughter house religion", is not coming back to China.

I have heard of the hard time Dr. Love has had trying to get the northern side to come to an agreement and I was very glad to read in the Baptist Record that an agreement had been reached.

But I have serious doubts that the agreement will be kept because the men who are responsible for the present situation and who still hold these liberal views are still in control of the institution. I am writing to Dr. Love insisting that that control be broken. It can easily be done if those connected with the institution are asked to subscribe to the statement of faith that has been written into the agreement. I doubt very seriously whether a group of higher critics and liberals who have betrayed Baptist principles in the past can be trusted to carry out in spirit the arrangement that has been forced on them by pressure from home and particularly from the South. These men ought to be weeded out and conservative, trustworthy men put in their place.

I am enclosing a copy of my letter to Dr. Love, together with Dr. Proctor's statement and a letter I wrote him some days ago. Nothing in them are for publication unless I later carry this matter to the denomination so it might pay to keep them on file. If you like you may show the letters to brethren you think might be interested but the contents are confidential for the present and I trust permanently.

With love and best wishes, I am

Yours cordially,

T. F. MCCREA

MEMPHIS ANNUAL BIBLE CONFERENCE

The Annual Memphis Bible Conference closed last Sunday night at Central Baptist Church, Memphis. Meetings were held at a number of churches during the first week. During the second week all of the sessions were held at Central Church. On some occasions the great auditorium was densely packed and many were tuned away.

The music of the Conference was specially inspiring and enjoyable. This feature was handled by Mr. and Mrs. Charles U. Butler and Brother Flintworth, their very artistic and efficient accompanist. They, together with Dr. J. W. Lawrence, held very interesting meetings at Central High School and at the Vocational High School here.

The speakers at the Conference were: Rev. J. B. Phillips, of Macon, Ga., Conference Director, Dr. Ben Cox, Local Organizer, Dr. E. E. George, Publicity Director, E. C. Phillips, Secretary and Treasurer, Dr. L. W. Munhall of Philadelphia, Methodist evangelist, editor and Bible Conference leader, Dr. R. W. Lewis, of Chattanooga, known as the "Young People's Evangelist", Dr. W. B. Riley, of Minneapolis, pastor of the First Baptist Church in that city, President of the Northwestern Bible School and Secretary of the World Bible Conference Movement, Dr. Charles Alexander, of Mineral Wells, Tex., and Dr. J. W. Lawrence, of Dallas, who were associated with Dr. Riley in his Bible Conference work. Dr. James M. Gray, dean, and Dr. L. W. Cosnell, associate dean of the Moody Bible Institute of Chicago, Dr. Charles A. Blanchard, president of Wheaton College, Ill., Dr. Maurice Ruben, of Pittsburgh, Dr. Lloyd T. Wilson, of Nashville, Secretary of the Baptist Board of Missions in Tennessee, Charles U. Butler, of Atlanta, gospel singer, who has been musical director for the Conference.

BEN COX, Pastor
Central Baptist Church, Memphis.

The meeting at First Church, Laurel closed with 129 additions and 65 volunteers for special service.

EVOLUTION AND THE BIBLE

An anonymous article from your paper was sent to me by my mother, who is a faithful Baptist woman in Jackson, Miss. This article dealt with the topic of reconciling the Bible, as the Word of God, with the scientific teaching of evolution. The writer of the article contended that one might believe in evolution and at the same time hold to the doctrines of Evangelical Christianity. I tried to hold that theory once myself, but I could not think consistently and do it. One has to have two water tight compartments in his mind to hold permanently to that position, it seems to me. In one he would have evolution, in the other the Evangelical Doctrines, and he could never allow one to flow into the other, because one would certainly take the place of the other.

The fundamental supposition in Evangelical Christianity is that man was created perfectly in body, mind and soul, and from this status the first man, Adam, fell and by his fall every man became depraved in body, mind and soul. If one accepts that hypothesis then every doctrine in Evangelical Christianity logically and necessarily follows from it. Man then is in a hopeless and helpless condition because of the Fall of Adam and he needed supernatural aid. A God has to come down out of Heaven and incarnate Himself in human flesh to redeem man from his fallen state, and since all men are in that fallen state the God should have made an atoning plan of salvation for him. It seems to me that if one accepts the Fall he has to accept the doctrines of Incarnation, Redemption, and Atonement, and I cannot see how one can accept the last three doctrines without first accepting the Fall. If one accepts the Fall then he has to accept Special Creation, as taught in Genesis. I am willing to defend those propositions at any time. If one accepts evolution then he believes that life has been a slow and gradual growth from the simplest form to the most complex form, which is man. Each form has come out of some form preceding it in life development. That is what is called the fact of evolution and it is as anyone can see, in contradiction to special creation of the species, as taught in Genesis. There are many theories on how the development of life came about, but each theory assumes what is known as the fact of evolution that each form came out of another form as against the thesis that each species was created "after his kind". Genesis tells us that God formed man of the dust of the ground and a child can understand that does not mean that man came out in a natural way from some other living form. Everyone understood Genesis to mean special creation and not evolution all the years before 1859, and since then only a few would dare tell intelligent people that Genesis teaches evolution as modern science does. I can not believe that any intelligent person whether orthodox or heterodox can be made to sincerely believe that there is no contradiction between the creation stories in Genesis and the doctrines of evolution as promulgated by science.

Although I believe in evolution as every Unitarian does and not in special creation, I agree with you, Mr. Editor, and with the Rev. T. T. Martin and others of his type that one can not believe in Evolution and accept the account of creation as recorded in Genesis. I am willing to defend this thesis against the anonymous writer, or anyone else who shows the earmarks of the Chicago Divinity School in the Baptist Denomination. If I were going to be a Baptist I would be a sincere one as you are, Mr. Editor, and not one as the Chicago Divinity School people are. The sooner you get rid of all Baptists in your denomination who show the earmarks of Chicago the better your denomination will be for it. I think the Rev. T. T. Martin is correct in his interpretation of Wake Forest College in regard to its teaching of evolution. Mr. Editor, we may not be able to agree on our premises in religion yet we can agree in our strong belief in sincerity and honesty in religion. You believe in special

creation and I believe in evolution, and faith comes in, in both assumptions, because neither one of us saw how things came into being in the beginning. You have your reasons and I have mine, but we both agree and are willing to defend the thesis that one can not hold both as the writer claims, who wrote the anonymous article.

Very sincerely yours,
J. B. TEGARDEN,
Pastor, First Unitarian Church,
New Orleans, La.

RECEIPTS OF THE FOREIGN MISSION BOARD FROM MAY 5th TO OCTOBER 1st

	1921	1920
Virginia	48,483.77	93,873.48
Kentucky	41,429.90	42,367.84
Georgia	29,264.70	58,448.51
North Carolina	28,034.67	47,574.08
South Carolina	16,192.50	25,807.26
Alabama	14,832.45	26,455.95
Mississippi	9,902.36	15,183.47
Maryland	8,610.00	9,610.00
Florida	5,618.08	5,857.62
District Columbia	5,228.75	4,335.48
Louisiana	5,055.36	109.10
Missouri	2,832.56	7,591.14
Illinois	2,720.00	2,250.00
Oklahoma	1,460.49	4,698.30
Arkansas	736.50	17,747.77
Texas	351.23	1,940.30
Tennessee	133.60	14,014.00
New Mexico		
	220,886.86	337,863.50

EDUCATION BOARD RECEIPTS

Albert R. Bond, Editorial Secretary

Previously reported September

	Previously reported	September
Alabama	8,516.87	589.82
Arkansas		
Dist. of Col.	666.12	
Florida	884.25	192.80
Georgia	15,602.00	756.03
Illinois	1,074.37	
Kentucky	21,574.34	1,126.05
Louisiana	4,182.13	219.05
Maryland	1,500.00	
Mississippi	8,462.84	366.75
Missouri		
New Mexico	160.95	
North Carolina	8,600.00	
Oklahoma		
South Carolina	8,828.90	
Tennessee	15,000.00	
Texas		
Virginia	20,042.69	1,744.17
	115,095.46	4,994.64

The above amounts do not include the expense account charged by some of the states, nor the amounts sent in from Christian Education Day either as contributions or expenses borne by the State Boards, nor the amounts sent from the states direct to the various institutions. All these amounts will be reported by the Education Board semi-annually.

LOYALTY TO RIGHT

Loyalty to right is the only loyalty that is real. Right and wrong are contrary principles, diametrically antagonistic to each other. It can never be right to do wrong. Yet men frequently persuade themselves that they are justified in doing evil that good may come of it. On learning that his old college mate had committed homicide, a man wired him: "Sorry to hear of your trouble. Hope facts will justify you; but right or wrong, I am for you!" That has the sound of loyalty but at heart the principle is bad.

While congratulating my first encountered demobilized soldier on his safe return home, I said, "I have always contemplated the thought of a 'coming man' with keen relish, and in keeping with the sentiment of the thought I want to say that you fellows look much better to me 'coming' than you did going." He quickly re-

joined, "Yes, and we feel much better too." Then he said, reflectively: "We are going to have another war—we've got to fight again. The next time it's going to be between labor and capital." Putting energy into his voice he continued: "I want to say right now that I'm going to be on the side of labor!" "But won't it depend upon which side is right," I ventured to ask. He replied: "No, my brother is on the labor-side, and when it comes to that kind of a conflict, I want to be on the side with my brother. My brother was in the Ludlow riots, I must fight on the side with my brother." "But," said I, "in all our struggles God is interested. He has a side, and He is never on the side of wrong. I'd dislike to be in a riot against my brother but I'd dislike more to be in a riot against my father—most especially my heavenly Father." He again toned down and said, "I had not thought of it that way." And promising me that he would think of it more that way we parted.

Our great government both recognizes and honors this principle—it exempts the man of "conscientious convictions" from war service. This is wise because for a government to compel its citizens to war contrary to conscience is to make them lose confidence in their government and no government can stand whose citizens have lost confidence in it. The principle is also right because to compel a man to fight contrary to his conscience is to compel him to be a murderer.

"Right or wrong I'm for you". Suppose it was a Japanese war and the Jap should say, "I believe we are wrong, but right or wrong I'm for Japan!" Suppose it was a race riot in Mississippi and the negroes should say, "I know the blacks are wrong, but right or wrong, I'm for the negroes!" Suppose it were a clash between Protestants and Catholics, and the Catholics should say, "I believe the Catholics are wrong, but right or wrong I'm for the Catholics!"

We seem to lose sight of the fact that what is wrong in others is equally wrong in ourselves. What about the mob? The "Ku Klux Klan"? The movie? Cheating the ignorant? The dance? The attempt to dehumanize women? They rail on us as "fogies", "moss-backs", "behind the times"! Yet they are rushing into crimes most diabolical. A few more moves and it seems that they shall have rushed onto the thick bosom of Jehovah's buckler.

"Watch thou my soul—keep thy discerning; Seek wisdom thy interest to know; While lusts are on fire and passions are burning If thy God be with thee, don't go!" In good hope behind the blood.

R. A. COOPER

SUNDAY SCHOOL TRAINING COURSE

I am handing you herewith our annual report of teacher training in Southern Baptist Educational Institutions. This is the most gratifying report we have ever been able to make, showing that our Educational Department has sent 12,572 awards to 118 Institutions.

Mississippi Institutions received 42 Blue Seals and a total of 1,330 awards.

Among our seminaries, the Southwestern Baptist Theological Seminary leads with 1,028 awards. The Southern Baptist Training School comes next with 560 awards. The Baptist Bible Institute received 557 awards. The Kansas City Theological Seminary received 19 complete Blue Seal Diplomas.

Buies Creek Academy, North Carolina, leads all of our academies and colleges with 622 awards. Mississippi Woman's College comes next with 436 awards. Bessie Tift College, Georgia, leads in the number of diplomas with 134. Mars Hill College, North Carolina, comes next with 130 diplomas.

Very truly yours,
P. E. BURROUGHS,
Educational Secretary.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN, Clinton
 Second V. President—MRS. M. F. DOUGHTY, Shaw
 Third V. President—MRS. C. LONGEST, University
 Fourth V. President—MRS. JEFF KENT, Forest
 Fifth V. President—MRS. JAMES CHAMPLIN, Hattiesburg
 Sixth V. President—MRS. R. L. BUNYARD, Summit
 W. M. U. V. President—MRS. A. J. AVEN, Clinton
 Rec. Sec'y.—MRS. P. I. LIPSEY, Clinton
 Young People's Leader—MISS FANNIE TRAYLOR, Jackson
 College Correspondent—MISS MARY RATLIFF, Raymond
 Training School Trustee—MRS. J. L. JOHNSON, Hattiesburg
 Margaret Fund Trustee—MRS. W. J. DAVIS, Jackson
 Mission Study Leader—MRS. H. J. RAY, Grenada
 Personal Service Leader—MRS. J. HENRY F. BROACH, Meridian
 Stewardship Leader—MRS. P. B. BRIDGES, Jackson
 White Cross Work—MRS. HENRY F. BROACH, Meridian
 Corresponding Secretary—MISS M. M. LACKEY, Baptist Building, Jackson
 Treasurer—MISS M. M. LACKEY, Jackson
 Editor, W. M. U. Page—MISS M. M. LACKEY, Jackson.

NOVEMBER ——— STEWARDSHIP

It was a sore disappointment that I was unable to be in the associational meetings during the month of October, as had been planned, yet my heart has found new strength and courage in the notable spirit of faithfulness and progress evident in the work of our State Unions as appears in the letters which have come to my desk. The month of November brings us face to face with great new responsibilities. If indeed the progress of the whole organization is measured by the progress of the individuals who compose it, then we should each dedicate ourselves to the achievement of securing large numbers of women to sign the stewardship pledge during this month. The clarion call of Dr. Gunter for immediate help on the campaign pledges is proof positive that some one has failed in her privilege, some one has not discharged her obligation to God as a good steward. If it were possible to speak a personal word to each society president I would urge that the first clause of our stewardship covenant and the third chapter of Malachi be read at each meeting of her society throughout the month of November. Until this thought of stewardship is burned into our hearts and consciences we will not give to God that which is His very own. I pray for a spirit of full cooperation that each of us may discover our duty and then with courageous faith hold fast to the promise of God.

We are very prone to think of stewardship only as it applies to the use of money, but I am sure there is a stewardship of comradeship and fellowship. In a letter from Miss Mallory a few days ago, she told me of the serious state of health of Miss H. F. North one of the most devoted missionaries. I give this information to you that by a cheery letter, or even in a material way, you may in real comradeship pass a bit of the joy and brightness of your life on to one who has toiled and marched and suffered, but who now must needs for awhile go apart. Miss North is now at Battle Creek Sanatorium, Battle Creek, Mich.

There is also a stewardship of service. I am thinking of our aged ministers, these men of God who in the vigor of life did not count their lives dear, but who now in life's winter need just the creature comforts a woman's heart will remember and a woman's hand can prepare. Write to Miss Lackey for a name, nothing gives her quite so much joy as the assurance that these aged servants of God will have a real thanksgiving, and to you will come the joyous experience that God has reached out His hand and has used you to bless of His very own through the stewardship of service.

Mrs. A. J. Aven.

RALLY AT OSYKA, MISS.

The W. M. U. Annual Rally of Pike Co. Association was held at Osyka, Miss., Oct. 9th with representatives from nearly every society in the

association and a very interesting, as well as profitable session was held.

Mrs. Bunyard in her good way opened the meeting with a devotional talk on, 'Making God First.'

Mrs. Aycock, our superintendent, gave a report of all work done the past year and gave us an insight to what we should accomplish this year.

The young people of Osyka rendered a number of songs on the program and we had four special songs; two by the children and two by some of the young ladies. All these were so sweetly given and were an inspiration to all. Little Helen Bolton of McComb, gave a beautiful reading on 'W. M. U. Training School.'

Bro. Gilmore, Osyka pastor, was present and has taken a leading part in W. M. U. work, lately, helped pack two frontier boxes and attended three rallies.

We had election of officers for another year, they were as follows:— Supt. Mrs. J. H. Aycock, McComb; Sec't. Mrs. Thomas Purser, McComb; Stewardship Leader, Mrs. W. H. Simmons, Silver Springs; Mission Study Leader, Mrs. Madge Fugler, McComb; Young People's Leader, Mrs. R. I. Hughes, McComb; Personal Service Leader, Mrs. S. F. Davidson, McComb; Publication Committee, Mrs. Drew, Magnolia; Mrs. Coney, Bala Chitto, Mrs. Ellzey, Silver Springs.

We were so sorry when Mrs. Bunyard told us that this would be the last time she would meet with us as she was moving to the country near Canton, Miss. We regret so very much to have to give her up and know we will be lost without her, for she has always has so many good things in store for us all. Every one who knows her, dearly loves her and we know that our loss will be Canton community's gain. We wish her success in her new field of work.

We packed a box for one of the Frontier Missionaries, the value of which was \$415.00. Nearly all the W. M. U.'s of the Association helped. Every member of the family from the minister down to the two months old baby was fitted up beautifully.

Mrs. Rheda Simmons of Mt. Zion, deserves special mention for she gave, as a personal gift a \$20.00 check to the minister's wife for her spending money.

Mrs. Z. M. Wilson of Tangipahoa gave a quilt, also as a personal gift.

We want to thank the Osyka ladies for their wonderful hospitality. They treated us royally and served us a grand dinner at the Masonic Hall.

Mrs. C. C. Bardwell, McComb, Miss.

Our dear Mrs. Aven:—

The Mississippi girls want to express our appreciation for your loving thoughtfulness in sending us just the message we shall each treasure in our hearts in order to keep the ideal our Mother W. M. U. has for each of her Training school daughters, constantly before our minds.

We are deeply grateful for the 'Mother spirit' which has so wonderfully provided everything needed to make our fondest hopes and dreams to become a reality, as well as we are for 'Sister Spirit' which reigns throughout House Beautiful. And Oh! how we depend on your prayers for strength of will, mind and body to attain the standard expected of us, for we know that women of the South do this constantly for us, but I wonder if they have any idea of how we appreciate and how much we value their prayers because we believe they are one great source of strength for us. They unlock the door of heaven's blessings for us. And we in turn never fail to offer praise and thanksgiving to God for what Woman's Missionary Union has meant to us and the whole world. We each send our warmest affections to you and all of our state all over our state.

Very sincerely yours,

Margaret Sharp

Wilma Bucy

Committee

House Beautiful

My dear Miss Lackey:—

This is the most wonderful place I've ever been in. The girls told me a great deal, it seemed about it, but I have found it far beyond all my anticipations. Our big sisters received us with open arms, and have day after day given us all who are so new just those kind helpful suggestions, and encouraging words we needed most. To be here and live near our dear Mrs. McLure is a blessing in itself. She is the same today as yesterday and we know tomorrow she will be that gentle, wise and loving counselor that she always is.

My old and new Testament classes in the Seminary under the two matchless teachers, Dr. Sampey and Dr. Robertson, I feel, are rare privileges. To listen to their interpretations of the Bible brings us to a keener realization of the responsibility we bear in carrying the light to the sick world.

My field is so interesting, Miss Lackey. It is among Italian boys and girls in Good Will Center. On Saturday afternoon we visit in these homes; seeking to enlarge our classes and reach the members of these families who are out of Christ. Oh! I love the work, but often when I return to House Beautiful my heart is sick from seeing so much destitution and people without any hope. So many of them are just living from one day to another on their scant sustenance; often big families are living on a mere pittance. You should see, though, the work that is being done there by the Good Will Center and hear it told of the change wrought in the last few years. Everybody misses Miss Leachman. Miss Littlejohn, though, is a capable worker and able to fill the place efficiently. My work is directly under her supervision since her office is in Good Will Center.

There is so much to tell I could write on and on. I appreciate oh so much all the women of Mississippi have done for me, and hope that I will be able to prove myself worthy of their trust and confidence. 'I can do all things through Christ which strengtheneth me' is my watchword. In believing this I am striving to reach the goal—to know Jesus better each day.

Yours lovingly

Margaret Sharp.

Dear Miss Traylor:—

I know you want to know what our 'Sunbeams' at Carrollton are doing, and I'm writing to tell you. We have two meetings each month and splendid attendance and interest. We are planning an Orphanage box and Christmas offering. Today we got up a substantial box for family who got their home and contents burned.

Come to see us and tell us more about the work.

Mrs. Robert Gray,
Sunbeam Leader.

CARROL COUNTY W. M. U. MEETING

The Carrol County W. M. U. met in the Methodist church, Carrollton, Oct. 5th, 10 A. M. Mrs. Robert Gray presiding. Mrs. M. F. Doughty, Vice President, District No. 2 was present and made an inspirational address and outline of work.

Officers for the County organization were re-elected as follows:—

Mrs. J. T. Upton, Supt. & Treas.; Mrs. A. C. Mason, Mission Study Leader; Mrs. A. A. McPherson, Personal Service; Mrs. Robert Gray, Stewardship Leader; Miss Willie Barrentine, Young People's Leader; Mrs. W. P. Huff, Sec'y.

The Standard of Excellence as published in Baptist Record was adopted and we are organized for business.

Pray that our work may be greatly enlarged and the Lord glorified.

Mrs. W. P. Huff, Sec'y.



MR. and MRS. BUTLER, Singers; MR. ROYALL KLINTWORTH, Pianist, MUSICIANS WHO WILL LEAD THE SINGING AT THE CONVENTION

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

TITHING HOW'S THE CAMPAIGN COMING IN YOUR COUNTY?

100 per Cent Tithing Campaign
Honor Roll:
Aberdeen Juniors.
Terry Seniors.

GREENVILLE SENIORS RENDER TWO PUBLIC PROGRAMS.

The Greenville Senior BYPU on Oct. 9th had charge of the evening service in their own church and rendered what was pronounced by all to be the best of its kind ever given in the church. Then on the next Sunday the union gave an exchange program at Lealand, Lealand returning the favor some time in the future. The program at Lealand was a success in every way and the young people are rejoicing that they are able to serve in this way the B. Y. P. U. work, and through the B. Y. P. U. the Lord.

Miss Ina Denis took advantage of the occasion and boosted the Tithing Campaign. She is representative for the BYPU in Washington County in the Campaign and things are moving. Washington County will be among the first to give the "Trial of the Robbers" in every church.

"Our room is filled to overflowing" are the words of Mrs. W. J. Pack, Leader of Junior No. 1, First Church Laure. They have just sent four to Junior No. 2 and still they have 53 members, as every Junior Leader knows that is too large for one union and even with that large crowd they only had one during the last Quarter absent. "The monthly record charts are fine, and help in attendance and Bible Reading." is another quotation from this efficient Junior Leader. Every Union ought to use the charts.

Terry Seniors were the second to report 100 per cent enrolled in the Tithing Campaign. Who's THIRD?

ON THE JOB SAYS SMITH OF MONROE

"We are busy now in the Tithing Campaign and good reports are being heard from our BYPU's. The Union has already gone over the top even before the Campaign got under good headway. We rejoice that one of our unions has already reported 100 per cent of its members enrolled." Such is the report of Mr. Lawrence Smith BYPU representative in the campaign in Monroe County.

BRO. STEIN ORGANIZES A BYPU AT FINKBINE AND SHADY DELL.

The last Sunday in Oct. was the day set aside for the organization of a BYPU at the Shady Dell Church and the first Sunday in November the time set aside for organizing in the Finkbine church. Bro. Stein, who has charge of the work in Rankin county is promoting this work in these two churches. The only way to build a great work is to build it on the basis of a growing constituency. We hope to have some good reports from these two new B. Y. P. U.'s.

LIBERTY LIBERATES

The Liberty Senior BYPU has been busy liberating another crowd of young people by giving them a vision of greater possibilities as Christians. They organized a BYPU at Gillsburg and report that this B. Y. P. U. gives promise of being a "sure nuff live wire." Mr. Jimmie Newman was elected president.

FOR B. Y. P. U. Dept. Jage nine YAZOO CITY JUNIORS BUSY

The efficient Leader of the Junior B. Y. P. U. Yazoo City is being blessed with real results from his efforts. He has for his president a young lady that is as efficient in her place as he is in his. Helen Pierce is the enthusiastic president of the Union. She

reports that they are aiming at 100% as their goal, and are asking that those in the road toward that mark 'clear the way' for them. They have been doing some extension work also, having organized a union at Centre Grove church. This church is three miles from Yazoo City, and they are that way lend them any encouragement and assistance necessary. We were glad to get this good report from the Yazoo City Juniors.

WATER VALLEY B. Y. P. U. ORGANIZES TWO OTHERS

The Water Valley B. Y. P. U. under the leadership of Mr. A. B. Hill their most efficient President is reaching out into the county and have organized two other B. Y. P. U.'s, one at Bryant with Miss Hatty Ayers as president, and another at Big Springs church with Mr. I. L. Hudson as president.

Not only is Mr. Hill the efficient president of the Water Valley B. Y. P. U. but he is the B. Y. P. U. representative in the Tithing Campaign for that county and hopes to make Yalabusha County one among the first to reach the goal.

KILMICHAEL ORGANIZES

Mr. E. L. Douglass, General President of B. Y. P. U. work in Mississippi College recently made a trip to Kil-michael to help in the organization of a B. Y. P. U. there. The Montgomery A. H. S. is located there and that makes it a very important field for B. Y. P. U. work. Every body seems elated over the new opportunity for the young people through the B. Y. P. U. and we are sure with Miss Bernice Herring as president and Miss Bess Oliver as Vice President the Kil-michael B. Y. P. U. is going to be one of the best.

THE OFFICERS OF THE CENTRE GROVE UNION

Leader, Miss Florence Eley; Pres., Gertrude Eley; Vice Pres., Louise Joyner; Secy., John Eley. The names of the other officers not given in the report.

SIX TREES

On the 4th Saturday in April Bro. Jack Linton came into our little community and preached the first sermon ever known to have been preached here and organized a Sunday School.

In June he came and held a revival here, in the good old time revival way always had large crowds and he did lots of good work here, making the people become more interested in their souls welfare. His sermons were wonderful, inspiring, uplifting, convincing, he is not a man of many words but when he speaks he says things.

Folks, if you don't believe in religion please take this place as an illustration. Every one knows what it was and think of the good work going on here now. Doesn't it make you think of the apostle Paul and his great work.

We have Sunday School every Sunday, prayer meeting twice a week and service once a month. Bro. Linton always doing the preaching.

On the fifth Sunday in October we had all day service at Rials Creek in the Methodist church, not having any Baptist building of our own. It was a great day with every body and will be long remembered by all on his wonderful sermons and splendid address on the 'Church and the Saloon.'

He was cordially invited by every one to come back again.

Let us pray that God will send more sincere men like him, for the laborers are few and the harvest is white.

Yours truly,

Katie Boyd,
Mamie Flynt.

BILOXI

Lot on West Howard avenue just east of W. J. Grant's home has been bought by the First Baptist Church from J. M. Lopez on which the local congregation will build an up-to-date house of worship. The lot extends from Howard avenue to Jackson St. and it is contemplated in time that a new pastor's home will be built on Jackson Street facing the beach, while the church house will be built to face Howard avenue. The architect has not been secured as yet, but suggested plans are being drawn up for a main floor, balcony floor, and basement, with a seating capacity in main auditorium of about five hundred, and with departments for departmental Bible School so adjusted that there will be about thirty rooms nearly all of which can be thrown open into the auditorium in case of emergency of a large crowd. The total seating capacity will thus be about eight hundred or a thousand. The baptistry will be in full view of the whole audience on occasions of baptizing. There will also be a comfortable pastor's study, a ladies' parlor, and provision made in basement for the various organizations of the church to have their social gatherings. Between the church house and the pastor's home there is to be a beautiful lawn for the Sunbeam and B. Y. P. U. Junior members to have their lawn parties. The congregation has outgrown its quarters on Washington and Lameuse streets.

*Speak Unto The Children Of Israel
That They Go Forward*

Superintendent's Message — Miss.
Association.

The arm of Jehovah reached forth in power and omnipotence, the plagues first astonished then horrified the realm of Pharaoh. The waters of the Nile turned into blood and ran their crimson course to the Mediterranean. Plagues followed plagues, each growing in intensity, until a darkness blacker than any midnight (damp, dense, inhabited by horrors) made the blood run cold through fever frantic terror of the unknown. His was lifted only to be followed by crushing overwhelming despair. In every home the light of the lowest, lay still and cold the lifeless form of the 'first born.' — Through it all, the 'seed of Jacob' had been shielded and protected. In awe they realized that Jehovah was powerful to protect as well as afflict.

Out of Egypt the great crowd of Israelites followed their leader to the Red Sea. Here they were hemmed in mountains on the one side, mountains on the other, the deep waters of the sea before them. Behind, fast approaching, was the army of the infuriated Pharaoh, coming to punish and take back to their task, the slaves who, for generations had served Egypt.

In the midst of the confusion and clamor came the voice of their leader: 'Stand still and see the salvation of the Lord.' Into that quietness came the command: 'Speak unto the children of Israel that they go forward.' Perhaps, if the murmurings and tumult had not stopped at the be 'still' they would not have heard the 'go forward'.

In our own day — with the din of machinery, the noise of cars as they race to and fro, the roar of trains and the hum of aeroplanes, — one sometimes longs for quietness. Add to the noise the nervous strain of the business world, that has even penetrated the home; when it seems no one is content with doing one person's work, but with taut nerves undertakes the task of two or three. Add to the noise and nervous strain, the antagonism between capital and labor and the general unrest of society — one sees how much even now, we need the quieting message 'stand still.' Be still, that the soul may reach out and up. Be still that we may have the listening ear that hears the cadence of the Divine voice.

Into this silence of waiting, came the clear command: 'go forward.' The children of Israel went down the bank onto the sandy bottom of the sea. The separated waters congealed and stood at attention, while Jehovah saved his people from their enemy.

They went down. Sisters, in obeying the 'go forward' there often come trials. Adversity, sorrow, trouble, may only be His means of leading you into a larger life of usefulness. — A young man had been very successful financially, when the crash came in the cotton market and his possessions vanished like a chimera of the desert. The hard work of years was swept away. But as a result of this going down a family altar was established. The home is infinitely richer than when the coffers were full.

A family of wealth and culture were happy in the possession of five little children. A contagious fever found its way into the home and carried away child after child until none was left. The joy and sunshine of the home had fled away. The grieving parents couldn't endure the empty home and sought comfort in travel. From place to place they went but found no rest from their heart-aches. While in the far East, they watched a shepherd one day as he tried to get his flock to cross a stream. No leading, driving or coaxing would persuade the sheep to cross. Finally the shepherd stooped down, picked up two little lambs and carried them across. Quickly the flock followed. The two watched in silence, then the wife laid her hand on her husband's arm and with tears in her eyes said: 'O, husband, isn't you see — we were not following our Shepherd — He took our lambs across that we might follow.' Sometimes the forward path leads down through the vale of sorrow.

The clarion call to go forward has echoed and re-echoed through the corridors of the centuries — emphasized by prophet, priest, apostle; made sacred by the teaching of the 'Man of Galilee.'

As a denomination we must press onward. The day of small undertakings is past for Baptists. At the launching of the '75 Million Campaign,' some were skeptical. When the quota was assigned to the churches, there were those who said, 'too much, we will never raise it.' One was reminded of a conversation between a laborer and his friend.

"You look tired," said the friend.

"Well, it's hard work carrying a

load of brick up to the third story."

Sympathetically his friend asked,

"Have you been doing it long?"

"No," he sighed. "I begin tomorrow."

I am ashamed to say it, but some saw failure ahead before they even tried.

God, in His infinite wisdom, knows why, just as the Campaign was well started, the financial depression swept our country. We don't know. Could it be that our Lord is proving to the world that, as He trusted Job of old, He can trust Southern Baptists, even though trials come thick and fast? We do know, that when a people, in God's name, undertake a great work, man cannot and God will not, stop them. The onward march of our great denomination rests largely with the faithfulness of individuals in meeting their pledges. The campaign cannot, will not fail.

Going forward in matters religious, doesn't just happen, an accident as it were, but it is the inevitable result of striving toward a goal.

"The heights by great men reached and kept,"

Were not attained by sudden flight. But they while their companions slept,

Were toiling upwards in the night."

So much depends upon the individual Christian being a growing Christian. Each day brings some lesson to learn, some opportunity to serve.

At the head of the studies in the Christian curriculum, stands the Bible. The child of God who doesn't grow

in knowledge, and go forward in understanding of the Christian's Old Guide Book, is bringing reproach to the army of Christ and sorrow to the Holy Triune God! May we vow a sacred vow unto the Lord: that never again will we leave unstudied the pages of the Scriptures; that we will teach our children the eternal truths, lead them tenderly, with a mother's love, through the portals of safety into God's Way.

When we read and meditate upon the teachings of the Bible, we naturally desire to know the progress of God's Kingdom in all the earth. With pleasure we take up the wisdom study books and literature. As a drop of water that has seeped through a tiny crevice in a large stone, will when frozen break the stone, so will the information gained this way, break down prejudice and indifference. The studying Christian is the intelligent one watching with enthusiasm the 'far flung battle line.'

Studying the Book of Books, seeing the 'Fields' through missionary literature, how naturally, how surely we bow in prayer. God's children who spend the most time on their knees, are the ones who go forward the most rapidly. Alone, in communion with the Heavenly Father, 'Speak, Lord, for thy servant heareth.' When through prayer a vision is caught of the Throne of Grace, in humble, happy surrender, the Christian murmurs 'here am I, send me,' dear Father use even me!

'Speak unto the children of Israel that they go forward' as heralds of the Glad Tidings. Those who have found the Savior at Calvary's Cross, are the only ones who can take the message of deliverance to those away from Christ. Near and far, souls are passing out into a dark, hopeless Eternity — away from mercy, away from God. What are we doing to take the King's pardoning message to them? In 1776 a young colonist who was loyal to the cause of liberty, was captured while doing secret work for Washington, with a British uniform underneath his own. They believed him to be a British spy. A courier was sent to his home-town to bring back papers, signed as proof of his innocence. If word of his loyalty was not received by moon rise he would die a traitor's death. When the messenger, exhausted from his long and perilous ride, reached the man's home town, it was late in the day. Excitement and sorrow swept the hearts of the people. Something must be done, their son must not die a traitor's death. There was but one horse in town that could make the trip in time — a wild black that could be controlled by but one person — its owner. It belonged to a young woman. Could a woman make such a trip? There were British sentries to pass and a deep, wide ravine to jump that even the magnificent black might not be able to clear. A moment of strained silence — the young woman stepped forward: 'Give me the papers,' she said 'I'll take them to him or die in the trying.'

Quickly she swung into the saddle, a word to her horse, she was off. Swiftly she rode away, over roads and paths that were often difficult. She neared the British camp, and was almost past when a sentry called 'Halt'

The girl spoke to her horse. 'On' (a mounted soldier gave chase). 'On, 'tis good horse 'gainst good horse!' she said. He superior mount carried her safely by. Then the ravine, black and formidable yawned before her. Was it possible for any horse to take such a leap? The girl leaned forward, 'You can, you must, you will!'

The moon was rising slowly above the horizon. A condemned man was being led forth to his death. The soldier had taken their places. The chaplain stood with uncovered head — a woman's scream was heard, as a black horse dashed madly into view. 'Wait — Wait — for God's sake wait. He is innocent — read!' The patriot was saved.

Sisters of Mississippi Association, what are we doing to send or take the pardon of God Almighty to a condemned world? It is not His will that one be lost!

God grant we may abide quietly in His Divine presence; that we may go forward as a denomination; that we may grow in knowledge and power individually; and Oh grant that we may pass on the message of redemption to the lost.

'Say unto the children of Israel that they go forward.'

Edna Watkins Hewitt.

CHIPS OFF THE NEWS BLOCK
By T. T. Bang

Do you remember your old friend "Earnest Willie," later "The Georgia Cyclone," once editor of "The Golden Age," but now Congressman William D. Upshaw from the Georgia district which includes Atlanta? In response to a demand that the Ku Klux Klan be investigated he has introduced a resolution in Congress calling for an investigation of the Masons, Knights of Columbus and all other secret orders in the United States, on the ground that investigation of one organization alone would be unjust.

One of the famous Doctors Mayo of Rochester, Minn. has stirred up a hornets nest by publishing in the Pictorial Review an attack on what he terms "the nurse's union." He says that they get too much for their work demand too much training for registration and are "too professional" to do all the work of the sick room. To this the nurses respond quite properly that they do not get the high pay mentioned by Dr. Mayo in many cases, that they are frequently on duty 24 hours of the day and always subject to call during every hour of the 24 and that for this continuous skilled service the pay they get is not too much; that thorough training is as necessary for nurses as for doctors; that nurses do perform in many cases the work of scrub-women but that they have work enough to do in the actual caring for the patient to be relieved of some of the unskilled labor of the sick room; that they are not "too professional" to do any necessary work; that there is no more a "nurses union" than there is a doctors union. Doctor Mayo mentioned the fact that during the influenza epidemic it was necessary to call on "practical nurses" because the rigid requirements of train-

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ing had caused a deficiency of grad-uate nurses. The graduate nurses reply that the deficiency in their number was not due to these requirements but to the fact that so many graduate nurses were doing patriotic service at that time with the Red Cross and the Army Nursing Corps.

Men in the army hospitals will testify gratefully to the wonderful work done by Red Cross Nurses and nurses of the Army Nursing Corps. Beside rendering skilled and gentle service to sick and injured men they relieved many a case of ingrowing homesickness by their womanly presence and friendly conversation. Where there were only men attendants the patients were unspeakably miserable. Many a suffering boy where there were women nurses unbent and confided to his nurse things which other men would have laughed at, but which the woman nurse heard understandingly, and rendered timely counsel. The presence of good women in a hospital gave sick men a pleasing reminder of home, that home which seemed at times as distant as the stars and as hard to reach. All praise to the nurses of the army.

All praise also to these same nurses now in civil life. Which one of you has been confined to a hospital and has not gone away full of respect for the clean, efficient young women who patiently care for the sick and provide them with the things which comfort and heal? What mother or father who has had in the home the service of a graduate nurse an older woman perhaps who grudges this cheerful laborer her hire? When a life is saved the cost seems pitifully small.

But to get back to the Doctor Mayo, who have established the most famous hospital in the world at Rochester, Minn. There are few persons who do not know of some one who has been sent for treatment to this great place of healing. There are few physicians and surgeons who have not been or do not wish to go to learn at this great laboratory of humanity. The Mayo brothers have built up the nation wide practice by upright methods and generosity. One of the most interesting thing a doctor told me recently about them concerned their method of determining charges, most of their cases comes to them either in advanced stage or in acute and critical condition, many come to Rochester as a last resort. They are difficult cases. But whether the patients stay in for two weeks or two months, whether much treatment and nursing or little is necessary the charge, I am told is based on the earning power of the head of the family—one month's earnings. This covers board, treatment, operations and nursing. The same doctor told me that no person is permitted to leave the hospital without funds. The Mayos see that one who leaves has enough to take care of him for a brief period.

A most enlightening article on Mrs. Woodrow Wilson appears in the October Ladies Home Journal. It tells of the heroic defense of the president's life made by his wife at the time of his acute illness and of the pitiless, un-

patriotic and cowardly attacks made on the president at this time by politicians. It tells how Mr. Wilson with his wife's aid was able to meet these attacks. If you read this article you will agree with me in my opinion of long standing that President Wilson, with half of his body paralyzed was a better and bigger man than any of his full-bodied antagonists.

The Reverend Mr. L. M. Edwards, Methodist minister of Denver, is reported as saying in a sermon:

"Jonathan Edwards, admittedly one of the greatest, if not the greatest American preachers of the nineteenth century, stressed a side of religion utterly repugnant to me. I admit it candidly."

The gentleman was referring to the famous sermon of Jonathan Edwards, "Sinners in the hands of an angry God." This "side of religion" will no doubt be "repugnant" also to many unregenerate sinners in the last day. But that will make no difference.

You have heard perhaps that the Indian of old times was a man of few words and explicit. It is still true of him. We had just driven through the Garden of the Gods near Colorado Springs and had stopped on the edge of the Garden to visit a curio shop and refreshment stand as we approached the little house there appeared in the offing a bunch of redskins. They were Pueblos, and had been exercising themselves in their native war-dances and war-whoops after the simple manner of their kind for two-bits a tourist including the right to kodak them. Among them was one whom I took to be chief, from the facts that he led all the rest in the well-known "Indian file" and that he wore more feathers paint, elk teeth, funny breeches, blankets, and other savage fixings than all the rest. I gazed on this martial figure and waited to hear the first words of his native guttural language. As he approached the refreshment stand I heard them. He said "Coca-Cola" and got it. The modern Indian is still a man of few words, but these words are to the point.

DO THE BRETHREN REALIZE?

J. F. Love, Cor. Sec'y.

The Foreign Mission Board is threatened with serious embarrassment in its work and our World Program which already gives great promise is seriously imperiled because of a serious decline in receipts. Letters are coming to us from many quarters which indicate that church treasurers and others are failing to remit money which on the basis of the 75 Million Campaign belongs to the Foreign Mission Board. This fact accounts in considerable measure for the distressing decline in our receipts.

I am sympathetic with churches and other organizations which are in need to keep their work going.

But do the churches and others sympathize with us and realize that the Foreign Mission Board has an inevitable situation on its hands and that its necessities are as urgent as necessities of anybody else can be. Moreover, if the many who are hand-

ling these funds fail to make proper distribution of them, can you not see that the total loss to the Foreign Mission Board is very great and that the Foreign Mission Board's embarrassment must be greater than that of any single church or other organization? In such case the Foreign Mission Board has to carry not only its own embarrassment but those of a multitude of agencies, while it has not access to anybody's funds which it can use to relieve these embarrassments.

The writer sympathizes keenly with anyone who finds himself handicapped in doing the Lord's work. It is an unpleasant and distressing situation for one to find himself in. If it were a question of the Foreign Mission Board's abundance being a supply for others, then gladly would we forego our rights that there might be equality, but such, my brethren, is not the case. The Foreign Mission Board needs and needs greatly every dollar of its part in the collection on the 75 Million Campaign, and more than this it needs its part of every pledge that was made to the 75 Million Campaign. We had to cut down the estimates of the missionaries in October almost exactly one-third, and we must still borrow money. Therefore, we make a twofold appeal. Will not our brethren and sisters throughout the South make prompt settlement of their Campaign pledges even though they must do this at personal sacrifice? A religion which is not willing to sacrifice is not worth having. We were saved by sacrifice, and we serve by sacrifice. Perhaps God is trying you, my brother, my sister, between prosperity and adversity. Did you do your full duty when times were hard? Times are getting better again. Will you do your duty now? The test is being made and all of us are being sifted. May God give us grace that we may stand the test. Remember that in the end this whole question of Campaign pledges and payments is one of individual responsibility and reliability. Do you deny your responsibility? Will you allow any one else to question your reliability? I quote a striking sentence: It is to be done, not vaguely by us but precisely by me. That sentence brings duty to each man's door. If this Campaign fails, it will be because individuals have failed, and only because individuals have failed. I appeal, therefore, to those who have made Campaign pledges that they pay up now. I would rather borrow money to pay an obligation to my Lord than to borrow it to meet any other debt I have or can contract. It is safer to borrow to pay God than any other creditor.

My second appeal is to the church and other treasurers, that they faithfully distribute the Campaign funds to the respective agencies participating in the Campaign and exactly in proportion to the share of each in these funds. If this matter is not taken seriously, the world situation and world call which inspired the Campaign will suffer more than any church or organization could suffer from such distribution of the money. The holding of Foreign Mission money for any other purpose will in the end defeat the most sacred object of the Campaign.

In the hope that I may help our

brethren everywhere realize the Foreign Mission Board's situation in time to avert calamity to its work, I submit the above facts and appeals and beg that all our people endeavor to consider them sympathetically.

Husband: "If a man steals — no matter what it is — he will live to regret it."

Wife: "During our courtship you used to steal kisses from me."

Husband: "Well, you heard what I said."

KENNINGTON'S

JACKSON, MISS.

Mississippi's Best Store

STONECYPHER'S POTATO BUG MILLER

Protects Your Whole Garden. Hasten to your druggist and lay in a supply of this efficient but inexpensive friend to the gardener, which would like to destroy all your vines and small plants. For Sale by All DRUGGISTS, SEEDSMEN and GENERAL STORES.

Time is Money

Divide your spare time representing us in your community. You cannot find a more dignified business than helping place a memorial at the resting place of a deceased loved one.

Hundreds are boosting COGGINS' MEMORIALS, and report it an easy matter to sell them made from either ELBERTON BLUE GRANITE, "The Time Eternal," or the GEORGIA MARBLE. Liberal commissions. Honesty, integrity, ambition and lawful age essential qualifications. Will immediately for full particulars and contract.

Coggins Marble Co.
27 Main Street
CANTON, GEORGIA

TETTERINE

Makes Hair Beautiful, free from dandruff and keeps the scalp healthy.

60c at your druggist's or from the SHUPTRINE CO., SAVANNAH, GA.
60c at your druggist's or from the

GET a FEATHER Bed

1 25-lb. bed; 1 pair 6 lb. pillows, 1 pair blankets, full size; 1 counterpane, large size; all for \$13.95. (Retail value \$25.00) Same as above with 30-lb. bed, \$14.95; with 25-lb. bed, \$15.95; with 40-lb. bed, \$16.95. Beds alone 25-lb. \$8.95; 30-lb. \$9.95; 35-lb. \$10.95; 40-lb. \$11.95; 45-lb. \$12.95. Two 2 1/2 lb pillows, \$1.75. New feathers, best ticking, \$1,000.00 cash deposit in bank to guarantee satisfaction or money back. Mail order today or write for catalogue. SANITARY BEDDING CO., Dept. 200, Charlotte, N. C.

School Desks

Opera Chairs,
Folding Chairs,
Kindergarten Chairs,
School Supplies,
Blackboards.



SOUTHERN DESK CO., Hickory, N. C.

SOME OF THE NEEDS OF OUR LOCAL CHURCH AND HOW TO SUPPLY THEM

Paper read before Second Baptist Church Week of Prayer Program and requested to be published.

I am bringing you a subject this afternoon with which we are all more or less familiar but one I am sure we cannot have 'dingdonged' into our consciousness too often. One that should be brought to our attention so often, perhaps that the continual plaint shall rouse us into activity.

The church, as the Bible tells us, is the body of Christ — He is the Head, we the members "fitly joined together" comprising the body. So taking the role of a physician this afternoon, I would suggest a diagnosis of some of its major ailments and endeavor to supply a remedy.

Our local body's worst trouble just at present is its skin condition. The body toil; and, in consequence sweats but cannot carry on its work creditably because the pores are clogged. Its bodily mode of breathing difficult and, hence the entire body is hampered and will sicken and finally die if relief is not obtained. For we are, — to speak in the vernacular, 'hide bound' — and thus cannot grow and fatten properly. All the other portions of the body and by the church's skin I mean this outward visible container — the building made by hands. We are cramped for room, we are daily losing for lack of proper facilities. Much more room is needed for the body we already contain, discounting any gain whatever for the future. An only remedy is to do like the crab when he outgrows his present quarters, — to work and travel, travel and work until we throw off this present building and build up a new one — an elastic, commodious skin for the body. Faith in large doses together with much prayer and work is the only remedy for the disease.

Our body also has another complaint. Instead of having a strong, healthy pulse it has a very weak, vacillating and slow one. Sometimes its pulse beats so very weak as to endanger the entire body. The pulse we know is the first thing the physician measures when he attends a patient and from its beat he can determine much of the body's condition. It is the indicator of the amount of life in the body and so with the pulse of the body of the church. The prayer meeting is the pulse of the church, the gauge of the life of the church and if it does not function properly, — woe to that church! One's body may be healthy looking seemingly vigorous and growing steadily, but the pulse is the index to the true amount of life therein. So a church may seem prosperous, apparently vigorous but by its prayermeeting 'ye may know it.' There is but one reason for our pulse's condition. We have a sound, good heart — our pastor — the veins and arteries — the different departments of the church — are in splendid condition to function properly but the vital fluid flowing through these organs is impoverished — there is a lack of love for the study of God's Word and of communion with Him through

prayer and praise. As a remedy we need to feed more and more upon the reading and study of the Bible — the milk for a Christian's growth — that, with regular attendance, taken in plentiful quantities, alone will strengthen our pulse.

There is another distressing disease of our body. Instead of having high blood pressure, as is so common these days, we are suffering from a condition that causes our blood pressure to be below normal, — a condition much worse than high blood pressure; more weakening, more depressing, and, as I said, more dangerous. The blood is the body's food; its growth, strength condition all depend upon the nourishment given by the blood. The arms and legs of the body — the deacons, the internal organs of the body — the officers and teachers, and even the heart itself — the pastor will sicken and die without new blood replacement, and the blood of our spiritual body is our young people; their nourishment, proper activities, proper studies, proper training, — means the future of our church.

The blood of today becomes dead matter, and the blood of tomorrow must take its place, and through our Sunbeams, our Girls Auxiliaries, our Royal Ambassadors, our Y. W. A.s, our B. Y. P. U.s and our Sunday School can we build up this new, richer and purer blood for tomorrow's use. In this we are sadly lacking. Count the children eligible for these different food commissaries, spiritually, and then count the children attending, and mark the difference. Only as these children *know* can they enrich the church of tomorrow with new blood. What is the remedy? One and one only; more consecrated mothers who will see to it that their children must attend these meetings as well as they see they attend day school.

And so, Dr. Critic has given you a diagnosis of your — for it is your body's principal ailments. A remedy has also been suggested to you for each one. There are lesser complaints, pains and ailments due to these three larger diseases, however, which, when the greater are cured, will also disappear.

Do not allow the prescriptions to become useless by not having them filled immediately, and also, see that each ingredient is used, and see that all is well shaken to stir into vigorous activity.

Velma Tegarden Robinson.

URNS NIGHT INTO DAY

*New Lamp Has No Wick, No Chimney,
No Odor, Most Brilliant
Light Known*

A new lamp which experts agree gives the most powerful home light in the world, is the latest achievement of W. H. Hoffstot, 446 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity — gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night, a blessing to every home on farm or in small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the

increased comfort of this powerful, pleasing, brilliant, white light and he will send one of his new lamps on free trial to any reader of the Baptist Record who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.

A HAPPY PASTOR AT RIPLEY

If all the pastors of Mississippi are as happily located as the pastor at Ripley, they are a delighted host. No people have ever treated a pastor with more courtesy than have the good people of Ripley Baptist Church treated their present pastor. It was his ill fortune to be stricken with typhoid here on the first day of August of this year and was shut in throughout the entire month. Although he was deprived of the joy of service in the meeting here and in communities around, nevertheless his illness was a joyous revelation to him. It revealed to him the true spirit of God's saints in Ripley, it discovered to the pastor his host of friends and most of all it manifested to him the love his members had for him. From the first day until the last every kindness was shown him that could have been shown and everything done for him that could hasten his recovery. Yes, flowers in much abundance brought sunshine into his room each day, good things to eat helped him to forget that he had typhoid and the trained nurse (furnished by the church and community) kept him from eating too much and brought him hastily to health again. Above it all and in it all were the mingled prayers and good cheer of all.

All the past spring and summer the pastor had laid his plans for entering the Southwestern Seminary this fall, but the things mentioned above had him to set aside these plans and to feel moved by the Spirit to remain with the great and hospitable "flock of God." Accordingly he entered upon a new year's work the first of October and moved into the parsonage. One evening a knock was heard at the front and called the busy pastor to behold the street filled with Baptists. In they came and soon the dining room was filled with folk and all kinds of groceries and other useful things. Who at any time ever shared a better and more appreciated pounding? Not you my brother. It was more than he had ever dreamed and certainly more than he deserved. It was a crowning expression of a great people's love and has fired the servant and his wife with a burning zeal to do the Lord's work with the Lord's best folk in the best and most humble way.

Surely the hand of the Lord was in it all and placed his servant in 'a large place,' even holding him away from the seminary for a while. Now while you are rejoicing over your own victories in the Lord and are praying for a continuation of His rich blessings upon your work, will you not please remember at the Throne-place another who needs more of God's manifold grace.

Ripley's pastor.

AA1 STANDARD SUNDAY SCHOOL

On the seventh of October the Sunday School of Columbia Baptist Church

was granted the award for the AA1 Standard. This gives this Sunday School the distinction of being on the list of Schools that have reached this standard of efficiency. There are only three other Schools in the Southern Baptist Convention that are on this honor roll, namely: Pontotoc, Miss., Jackson, Tenn. and Vienna, Ga. The name of Columbia will be the fourth added to this number.

To reach this advanced or AA1 Standard a Sunday School must be thoroughly graded, organized and equipped as to school and then as to departments. Each department is required to reach a certain standard. Then when the eight departments have reached their standards the Sunday School has this AA1 Standard.

For a number of years the Baptist Sunday School of Columbia has been one of the leading Sunday Schools of the state. Rev. N. R. Drummond, who is now teacher in the Theological Seminary at Fort Worth, Texas, was the Superintendent for 13 years, and under his splendid leadership this school reached the first or A1 Standard and has held it ever since, that is for the last eleven years.

Mr. Drummond has probably done more than any other one person for this Sunday School. It was his wise planning, organization, thorough teaching and consecrated life that led this school to lay the foundation on which the present school is built.

Rev. T. L. Holcomb came to this church as pastor two and a half years ago. He at once saw possibilities of this Sunday School and began planning and organizing for larger and better things. It was Bro. Holcomb who led the people of this church to a vision of this advanced standard for the Sunday School. He rallied the teaching force, taught study classes, got people to studying and working who felt that there was nothing for them to do. Early in this year one department after another began to reach their standard until the Sunday School had practically reached this standard when he left the first of June for his pastorate in Sherman, Texas.

During the Sunday School year just closed a great many study classes have been taught. For work done this school has received 292 diplomas and awards.

For the past four years Mr. R. D. Brock has been Superintendent of this Sunday School. He has grown with the school, having put his best business ability into its management. He is today one of the outstanding superintendents in the state. He has associated with him 65 officers and teachers who are men and women of ability and consecration, and are putting their very best in this great program. He not only has the cooperation of teachers and officers but of the 550 pupils enrolled. Each one feels that they are part of this school, and that they have a responsibility in carrying it on. They are all planning now to strive as hard to hold this standard as they did to attain it.

X. X.

I don't see why the Administration don't claim credit for the higher price of cotton. It would be true at least that cotton is higher.

CHIPS OFF THE NEWS BLOCK

By T. T. Bang

The so-called 'Innocent Bystander' and the Rev. Selsus E. Tull seem to be having a few words or something about evolution. They might argue about it from now until then and not change the facts — or their opposite opinions.

Mr. Warren G. Harding (you know, the President of the United States, my dear) is one of the best little equivocators in the business. He demonstrated this before election, and still keeps in practice. No one knows what he meant by his utterance on the race question at Birmingham and at Atlanta, recently.

Mr. Will Hays one time efficient head of the Republican National Committee, now Postmaster General of these United States, has been highly praised for the great increase of the efficiency of his department. This great improvement has been brought about it seems by putting phonographs in some postoffices and allowing parcel-postmen to weigh babies. To publicity agents these things may seem to be great doings, personally I value the service of the postoffice department in proportion to the celerity with which it delivers my mail. It appears to me that first and second class mail arrive in the same time (or perhaps not so short a time) as they arrived a year ago. As for the parcel post, it appears to take twice as long. I don't know whether or not phonographs and baby-weighing have anything to do with this.

A few weeks ago a mail truck in New York was held up and registered mail valued at over a million dollars was stolen. The truck was guarded by the driver only, who was weaponless. This is the registered mail for which Mr. Hays charges you and me extra to take care of. If this be efficiency, give us back Burleson.

Within the area of registration of vital statistics in 1919 there were 894 persons who died at the age of 100 years or more. We are accustomed to think of centenarians as rare specimens but this would lead us to think otherwise.

The names of Catholic priests would lead us to believe that many of them are Irish, French or Italian. Their speech also betrays them. It would be interesting to know what percent of the Catholic clergy in the United States is native American.

TREMENDOUS VALUE FOR 15c.

Leading National Weekly Makes Attractive Offer to Interest New Readers.

Washington, D. C. (Special). People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated weekly review thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly im-

proved paper he makes this rare offer to bring his circulation up to 400,000 a week. You will like this paper and you need it to keep you posted on activities at the nation's capitol and the world over. It is 29 years old and now better than ever; splendid stories and rare miscellany; question box answers all your questions. Only 15 cents in stamps or coin mailed at once to Pathfinder, 78 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.

"HELEN OF THE OLD HOUSE. HIS BEST YET."

Read it and see for yourself.

\$2.00—The Baptist Book Store, Jackson, Miss.

HAROLD BELL WRIGHT'S NEW BOOK—

RESOLUTIONS PASSED BY THE WEST CORINTH BAPTIST CHURCH IN REGULAR CONFERENCE ON SUNDAY, OCTOBER 30th 1921

Whereas, it has been brought to the attention of this Church that our Brother, the Rev. C. W. Knight, has resigned his position as pastor of the First Baptist Church of Corinth, and is preparing to leave this work for other fields of labor; and

Whereas, during his work as pastor of the First Baptist Church of Corinth, he gave considerable of his time and energy to our assistance in West Corinth, and was largely instrumental in organizing and establishing West Corinth Baptist Church;

Whereas, we desire to express our appreciation of his services to us as a minister of the gospel and our regret that he has seen fit to leave these fields of labor;

Therefore, Be It Resolved, That the West Corinth Baptist Church, in conference assembled hereby expresses to our Brother C. W. Knight, our sincere thanks and heartfelt appreciation for the great work he has done for and among us in assisting in the organization and establishing of this Church and of helping to foster it since it was established.

Be It Further Resolved that we do hereby express our great regret that Brother Knight has seen fit to resign his pastorate of the First Baptist Church of Corinth and leave this place for other fields and that we express to him our sincere hope that he will have great success in his new field of labor and that we send with him our prayers that the Lord will greatly bless his work.

Resolved, Further, that a copy of these resolutions be spread upon the minutes of this church, a copy sent to Brother Knight, and read at one of our public meetings, and a copy furnished the County Paper, and one to the denominational paper.

Done in Conference, this Oct. 30, 1921

Mrs. Thad Powell, Clerk.

Connie L. Hargrove, Moderator.

MERIGOLD, OAK RIDGE AND DOCKERY CHURCHES

I am now located in the 'heart' of the delta with above named churches forming my field of work.

My family and I moved to this work about the 15th of September. Our home

is in Merigold; preaching here on first and third Sundays and at Dockery on afternoon of same Sundays and fifth Sundays. We have our services at Oak Ridge church second and fourth Sundays.

Our reception on our arrival here was indeed a cordial one. We have heard repeatedly 'We are glad you came,' 'We welcome you.' However I am no stranger in this country as I was reared in about ten miles of my present home.

We found the pastor's home newly papered, 'swept and garnished,' and the pantry filled to the overflowing with good things to eat and things not to eat but useful.

These big hearted people seem to be hard to satisfy with their doing. The more they do the more they want to do. Just as my family and I were thinking they had gone to the extreme with their kindness, here they came with a new Ford car, an extra tire, a tank filled with gasoline and the request that we use it for humanity and the Kingdom's sake, which we shall endeavor to do. We have not words to express our appreciation for this gift. It will enable us to do much more work than we could possibly do without it.

This section of the delta affords a wonderful opportunity for Kingdom work. Large numbers of white people are coming to this country from the hills seeking homes. Most of these people are church people and desire to unite with the churches in the delta where they expect to make their future homes.

The Merigold people have it on their heart to build a new church building in the near future. A new building is greatly needed, especially in our Sunday School work. Some of the classes are now having to meet in private homes, still the church auditorium is over crowded.

We have a live graded, growing, Sunday School. Merigold has one of the best W. M. S. in the delta; having reached the standard of excellence.

Many of our delta people are behind with their pledges to the 75 Million Campaign, on account of last year's reverses. However they say that every cent of it will be paid by the end of

the five years.

Yours for the Record,

J. E. Kinsey.

A TRIBUTE TO OUR FRIEND OF FLANDERS FIELDS

In sacred memory our soldier member, Tom Williamson was laid to final rest Sunday Oct. 16th after the period of three years, when his body rested in France. Enlisting thirteen years ago in the greatest army of the universe, with our Lord for his captain he served faithfully. May 26th 1918 he joined ranks for Uncle Sam. He served loyally until Oct. 4th when the fatal shot sounded a destiny.

As a loyal supporter to our Union we miss him, as a friend we miss him but honor him nobly for Christian and patriotic bravery.

In Argonnes bloody woods you fought And fell for us back home. Vital — National, yea a worldly life, For us — for you a heavenly one. To us, from falling hand you threw The torch, and now we hold it high, Because of you of Flanders Fields Because our memories can not die.

New Prospect B. Y. P. U.

(Ethel Lambright)

We have a nice line of Bibles, Testaments, Song Books, Scrap Books, Fiction and stationary. Mail orders given prompt attention.

THE BAPTIST BOOK STORE

Jackson Miss.

Her Friend: "I should think of the two you would accept Jack; he has such a sunny disposition."

She: "That's just the trouble; you see I freckle so easily."

Sure Relief



The Western Recorder

The Western Recorder has many friends in Mississippi who have honored it by taking it as their second Baptist paper—the Baptist Record being properly always first.

We desire to report to our readers the Mississippi Convention, and to renew and add to the Record's friends and subscribers in the great Baptist State.

We are happy to have secured Dr. W. P. Harvey, auditor of the S. B. C., and long President of the Recorder Company, to be our representative at the Convention at Jackson next week. The Doctor wanted to renew Mississippi friendships and to renew his youth by pushing the Western Recorder.

These are crucial days for Baptists as conservators of the truth of Christ. See Dr. Harvey and let the Recorder back up your own splendid paper in contending for the once-delivered faith.

The Western Recorder

205 E. Chestnut Street, Louisville, Kentucky

WHEN MY FEET WERE LIKE HIND'S FEET

Cornelius Woolfkin

My theological reading was monotonous. Dr. A. H. Strong's Systematic Theology and Dr. N. W. Clarke's Outlines of Christian doctrine had not been published. I worked thru Pendleton and Dagg. I labored amid the gigantic assumptions of Hodge and the markings of those books are to me interesting. Then I came upon Charles G. Finney's systematic theology. This treatise had for me a much freer atmosphere and challenged my own thinking. It brought me into touch with the autobiography of this great evangelist. That biography was the spiritual spur behind the experience. I have pursued ever since. I think no Christian can read through those pages without being profoundly stirred. It is a classic upon the practice of prayer. It presents no discussion or apologetic upon the theme of prayer; but recites in a plain and direct form many of the author's experiences. The reading of that book compelled me again and again to turn down the page and retire to prayer. I spent the major portion of the week between that book and the prayer closet. By Saturday night my soul was deeply moved and I believed that if our church could and would pray as did Mr. Finney and his co-workers we too could have a season of refreshing from the presence of the Lord.

Then dawned my memorable day. I arose before the horizon flushed sketched a hasty note explaining that I was going to the woods for prayer. "Please don't worry, I'll be back in time for service," was my word. The parish was in the country and the woods were very near. I had to go less than half a mile where I could be alone, free from any danger of intrusion, and pray aloud with only the ear of God to hear. Perhaps it was because Mr. Finney so frequently mentioned the woods as his oratory that I went into the woods. I think the woods offer a unique mental atmosphere favorable to prayer. The sun was just touching the rim of the world as I knelt in that sanctuary. I cannot recall, much less describe, the experiences of those hours of intercession. They were not stilted or platitudinous formularies of prayer. I only know there was a feeling for God and a helpless clinging to the skirts of the Almighty. Time swept by without touching my consciousness and the sun rose toward its zenith—and suddenly the musical vibrations of the large church-bell swept over dales and hills and recalled to my mind the hour of the day. It was nine o'clock. I had been three hours in the trying place.

Was Not Three Hours Enough?

Was not three hours long enough? I had never spent so long a season in prayer before. The power of prayer is not gaged by time. Prayer must revive and perfect faith, and faith must have its perfect work. It is not faith to take for granted that God must work at the first challenge of human desire. That is a credulity which gambles on grace, and loses. Faith aims to furnish that vehicle through which the Spirit of God

works. It seeks to cooperate with God and must await His direction. Three hours was not time enough for the work of that day. At ten o'clock another bell rang announcing the Sunday School session. Still my spirit had not that assurance which I earnestly craved. Indeed I resolved I could not go down until some sense of a divine sending should gird my soul with power. Three-quarters of an hour more passed by and the quarter before eleven o'clock bell tolled the approaching hour of service. Shortly after this there came to my mind like "a still small voice," not audible but clear, the words "The Father Who seeth in secret, shall reward thee openly." Every sense of strain and burden fell from my spirit, the prayer was done, and the door of the oratory opened upon the further tasks of the day.

When the Strain Was Gone.

I had frequently read the Psalmist's words, "Thou hast made my feet like hinds' feet." I knew that experience when running down the hill through the woods, across the field to my home. The church was distant about four hundred yards. Perhaps forty carriages had brought the attendants from beyond walking distance, who with the villagers made up our exceptionally large congregations. The organ was already appealing to the worshippers as I entered the church and went into the pulpit. Was it imagination or had a sense of solemnity really settled upon the people? At least I felt an atmosphere around me electric with latent possibilities. I have no recollection of the details of the service nor any memory of the form of the sermon. But the text stands out in italics: "Wilt Thou not revive us again, that Thy people may rejoice in Thee? Show us mercy, O Lord, and grant us Thy salvation." Psalm 85:6-7. There was nothing oratorical in the delivery, but a sense of yearning that gave birth to the wooing note. I have always distrusted oratory as a vehicle of the Spirit. The sermon like the prayer came to its end with a benediction.

In that church it was the custom of many people to linger in the vestibule and about the grounds for little visits. On this morning those who went directly home did so immediately and quietly. I remained in the pulpit until the last auditor had passed out of the church. Then I came down and went into the basement where perhaps half of the congregation had gathered to pray. I do not remember clearly whether I made any suggestion in that direction or whether it was spontaneous. But there they were. It was not a long season, yet intense and earnest. Several persons would begin to pray together and sometimes were so absorbed that they continued.

The story of that revival with its incidents cannot be rehearsed here for want of space. Suffice it to say there began a series of eight weeks preaching services resulting in the quickening of the church members and some conversions. Then the work extended and I preached in the surrounding country, sometimes in churches or a schoolhouse and in one case in a railway station. The spirit of revival lasted through the

fall, winter and spring, and until I was called from that pastorate to my next field of service. I have frequently revisited the scene of my early experience and looked over toward the woods on the hill which became the gate of heaven to me that glorious October day. Just a year ago the dear church called to its ministry a young pastor whom they wished to ordain to the service of our Lord. I was invited to the Council and asked to preach the ordination sermon and accepted both invitations. Between the afternoon and early evening sessions I had an hour and a half to myself. The sermon was not causing me any anxiety, so after thirty-four years I again climbed the hill and spent my time in prayer for the new young minister standing on the threshold of what I pray may prove a great service in the Kingdom of God.

I wish that all young ministers might have early in their careers so definite and direct dealing with God as to give direction and an atmosphere to all their growing experience. This early experience became formative in my life and found recurrent emphasis with the passing years. And now in the twilight hours of my life and service, I think I can truthfully say that I have always desired to know the art of prayer more than the art of preaching.

—The Baptist.

MRS. J. A. VARNADO

The subject of this sketch was Nancy E. Rhodes, was born Dec., 15th 1853. Was converted at about 18 years of age and united with the Mt. Zion Baptist Church in whose fellowship she lived until called home a consistent and faithful member. She was married Dec. 12th 1872 to Mr. Jay A. Varnado. God blessed this union with 8 children, three of whom preceded her to the Heavenly Home. She passed to her reward Oct. 24th 1921. The body was laid to rest in the Family Cemetery on the 25th., the services being conducted by her pastor amid a large concourse of sorrowing friends.

Pastor J. G. Gilmore.

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M. P. L. BERRY, Vice President.

INDIANOLA AND HATTIESBURG

Your readers, I am sure, will be glad to learn of the two splendid meetings recently held at Indianola and Immanuel, Hattiesburg.

In the Indianola meeting, Sept. 25 to Oct. 7, I was aided by Pastor W. H. Morgan as preacher and Prof. H. C. Cox of Clarke College as leader of music. Both the preaching and the singing were of very high order and a marked quickening of the spiritual life is evident in all who attended the meetings. The church has already received forty into its membership, twenty by baptism and twenty by letter, and others will come later. It was a joy indeed to have Brethren Morgan and Cox among us, and we feel that any church is most fortunate which can secure either or both of them for such service.

I have just returned from a delightful week's meeting with Immanuel Church, Hattiesburg. While most of the Woman's College girls were already Christians and the church building, while spacious, could accommodate but few outside the college, nevertheless there were some thirty-three additions to the church, with some to join other churches, and on the last day of the meeting 132 young women came forward dedicating their lives to Christian service as God shall direct. We had been praying for something like this, and all felt the Spirit's presence in an ever-to-be-remembered way.

No finer yokefellow could be found for a service like this than Pastor W. S. Allen, and it is beautiful to see how dearly the people love him. Although much hampered by lack of room and inadequate equipment, the Immanuel Church is thoroughly organized and doing excellent work.

Of our beloved Woman's College one could hardly speak too highly. President Johnson is admittedly one of the South's great school men, and with a strong faculty and an unexcelled student body is achieving a success of which every Mississippi Baptist may be proud. It was my privilege to spend some time among the students. What a sweet, radiant garden of American beauties they are! But that which impressed me most among them was their earnestness in all they do, and the remarkable influence upon them of Mrs. Johnson's beautiful life. Truly the more one sees of a college like this, the more deeply does he feel that a thoroughgoing Christian education—with its well-balanced provision for the physical, mental, social and spiritual life—is absolutely indispensable, and that no wise Baptist parent will accept anything less for his children.

Cordially yours,
H. L. MARTIN.

GOOD NEWS FROM HOLLY SPRINGS

Baptists are going to undertake to build a new church house large enough to meet their growing needs. The Sunday School has grown until we just cannot take care of the work without a larger house. We just have to have it. We have reached the limit and will lose out unless we build. Our children are entitled to the best and we can't possibly meet the needs in our present building.

The deacons seeing this condition, and knowing that Baptist cannot come into their own, or be what they should be, without a suitable plant for services and for work, have bought a large corner lot on College Street just one block East of Court Square; the best located and most suitable lot in the city for a Baptist church. This lot is elevated so that we can have a good, dry basement, and already has a house on it for pastor's home, fortunately just where it should be, so there will be no need to move the house. Surely God directed in this deal.

The great Baptist cause has never been impressively represented in Holly Springs, because the Baptist church has been so small and weak; but it has been gradually growing, though against great odds, and when it gets a new and suitable house, if it lives in fellowship with God, it will speak for the great people it represents to the glory of God.

There are people here that know nothing of the Baptists, except what they see in this little church, and because of our littleness, especially the littleness of our house, they undervalue the great cause we represent. This is a very important place from a Baptist point of view. It is wonderful how many people come here, and it is remarkable what an undervaluing impression a small church house will make on almost all of them. We feel that as keenly as hearts can feel. It is not right to let the great truths for which Baptists stand be underestimated by such conditions, therefore that, in addition to our great need for room, makes it absolutely necessary that we build a house for the glory of our God.

We know the task is great, but we believe the Boards and the brethren will see the condition and the need and help us. We believe God is with us in this, therefore go into it with confidence. I thought of leaving here and going to Florida, but the deacons said, 'If you will stay we will undertake at once to get a suitable lot and plan to build,' therefore I would not leave.

If I can see a church here that will speak for the glory of God, as rightly representing the Baptist cause to this people, that the people may come to know *What* and *Who* the Baptists are, I shall be satisfied with my work at this place.

During forty three years of pastoral labor, I have helped to build several houses of worship, repaired and enlarged others, and paid off heavy church debts, and have never asked for outside help. The conditions did not demand that I should. But this church is all that the Baptists have to speak for the denomination in this section, therefore conditions make a suitable building an absolute necessity. I believe every Baptist that has passed this way realizes that fact and will help, not for our sake as a congregation but for the sake of the cause of Christ, which cause we love.

E. L. Wesson.

REV. J. E. BARNETT

On October 23rd 1921 at 7:30 in Hattiesburg, just as the saints were gathering in the First Baptist Church to

worship and sing praises to God the Father above called the spirit of Bro. J. E. Barnett to join the Heavenly choir to sing with the saints above perfect praises to God. Bro. Barnett was 55 years 5 months and 29 days old when he joined the heavenly host. He leaves a devoted wife and four children to grieve for him.

Two sons and two daughters, all grown.

He had been a faithful pastor for 33 years. He was buried at Wiggins, where he was the beloved pastor and shepherd of God's people.

The funeral was conducted by the writer assisted by Dr. Yarborough, Rev. A. L. O'Brian, of Hattiesburg, Rev. Corley pastor of the Methodist church at Lumberton who as a young man was a pupil of Bro. Barnett and loved him dearly.

The great congregation that attended his funeral testified to the love esteem in which he was held in the hearts of the people at Wiggins.

Bro Barnett was a warm friend of the writer, who feels in his death a keen personal loss.

I first met Bro. Barnett at Lyons, Coahoma County in September 1897. He was coming to Lula Church in the Delta as pastor. I having just been ordained, was serving my first pastorate at Shelby just below Lula. Since that time we have been closely associated together.

He came to the Delta in a time when none but men that were men indeed, filled with the grace of God could stay and plant and work in this field until the fruit began to ripen. We planted the seed of truth and righteousness there for twenty odd years, sometimes almost alone yet he laid mighty foundations for others to build upon, God bless him! Though often sorely tried, he remained faithful to the task committed to him.

He was a man of ripe wisdom, strong in the word of God, fearless as he fought for that which was right, with a strong character but sweet and affectionate to his friends, and in his home, gentle and loving to a wonderful degree.

He filled the pastorate efficiently at Lula, Leland, Lyons, Drew, Clarkdale and other places in the Delta. Prentiss, Monticello, Baxterville and Wiggins in South Mississippi.

The mention of his name in any one of these churches will start heart throbs of love that will not be stilled till this generation shall have crossed over the river.

I was his intimate friend for a quarter of a century and as such he lovingly let me see the secret and sacred places of his life.

Farewell dear Joe faithful and true so strong, so brave, so tender.

Sleep, rest till the day dawns and the shadows flee away. Then we shall meet again to part no more.

To his wife and children let me say: that I love and esteem you very much for his dear sake, may the blessings of your God attend you and the Sun of righteousness shine round about your heads.

May the gates of peace and plenty always be open to you and yours is the prayer of your true friend.

C. H. Mize.

OBITUARY

On May 22nd 1921, Mrs. Bertha Wooley (nee Porter), wife of Stone-wall Wooley died. She left a husband five children, and relatives and friends to mourn. She joined the Baptist Church when only 17 and lived a devout Christian.

She was ill seven years and through her suffering was patient, saying that she was only waiting for God's call. A calm serenity was hers. Her faith did not falter.

There was never a more tender, thoughtful mother. She trained her children carefully, and it is now bearing fruit in her splendid sons and daughters.

She is greatly missed in the spheres in which she moved. Her influence will never die.

May we all join her in the Heavenly Land.

Otto Little
J. L. Carter

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SUMMER WORK

May I have a brief space in the dear old Record to say a few words in reference to my meetings of the summer, since I have not reported them. My first meeting was with the church at Tchula. There were nine for baptism and two by letter, at the close of the meeting nearly three thousand dollars in subscriptions and notes and one thousand dollars in cash was raised for a new church there.

Our next meeting was with my church at Tutwiler with the pastor and singer Elsey leading. There were fifty three profession and additions to the churches, forty one of these united with the Baptist Church and 28 of these were for baptism. Our next meeting was at Lambert. The pastor and Elsey in charge. We had a good meeting here including those who were converted at Walnut Grove school house, there were thirty one for baptism and ten by letter. The pastor also raised at Tutwiler just after the meeting there nearly \$900.00 on the seventy five million campaign pledge of the church which was already past due, which I am sure has been sent in by now. Tutwiler and Lambert will make a good field for some good wide awake pastor, for they are indeed a fine people and I sincerely hope that the Lord will soon lead them to the right man.

I was in meetings for 15 weeks with the following churches:

Walnut Consolidated School House, Darling (Concord in Yazoo Co.), Midway in Leake Co., Byrum, Bear Creek in Humphreys Co., and Hayesville Church at Gravel Switch, Ky. in addition to the meeting at Tchula, Tutwiler and Lambert. The visible results in total were \$1,000 raised for the \$75,000,000, twenty one, subscriptions to the Record and 253 additions to the churches.

We are delighted with our new field and everything moves off well here. Have had (in these two Sundays) six additions to the church and two waiting baptism. May the Lord bless the entire brotherhood in Miss. and lead you to respond in heroic fashion to the call and needs of the denomination that there be no deficit when the convention meets.

We begin our meeting here on Nov. 15th. I trust that you will remember us at a throne of grace, I am,

Sincerely yours,
R. A. Eddleman.

EVOLUTION AT UNION UNIVERSITY

At a recent meeting of the faculty of Union University, the following resolution was unanimously adopted:

Resolved: That Union University is at present and is traditionally opposed to the so-called modern theory of Evolution now so widely discussed in the public press.

This statement is given to the public for two reasons:

First: Because we believe the public will be interested to know the sentiment of our college faculty on this subject, and

Second: Because the question has already been raised in the minds of some through some unfortunate re-

marks and misunderstandings here in the past two months. This different use of terms, together with some unfortunate statements have occasioned considerable discussion, misunderstandings in embarrassment locally; but whatever any teacher's beliefs or definitions may be, he subscribes to the following statement of principles which has been signed by every member of our college faculty:

I believe in Jehovah as the Creator of the heavens and the earth and all things therein, and utterly repudiate any theory contrary to such origin of things, whether it be called evolution or by any other name.

I believe in the Bible as the fully inspired and infallible word of God, and regard its teachings as final and conclusive on all subjects about which it speaks.

I believe in Jesus Christ as the Son of God, incarnate in his atoning blood; and trust in Him as my personal Savior and only hope of eternal life.

I believe in the Holy Spirit, the third person of the Trinity as the Comforter who should come and who is to 'reprove the world of sin, of righteousness, and of judgement.'

I am a member of a Baptist church and believe in the articles of faith and practice as generally held by Baptists."

BATON ROUGE

The following write up appeared in the Baton Rouge "State Times"

"By 7:30 Monday evening the Baptist Church of Baton Rouge was filled to overflowing by people of every denomination in the city to hear the opening organ recital. This organ the largest in the state of Louisiana and considered by musicians to have the most beautiful tone of any in the state, has just been installed and was used for the first time at the Sunday morning service, Oct. 16th.

The 'Children's Chorus,' the Voices of thirty children raised in song, was especially appealing to the audience. The Sacred Choristers are the boys and girls of the First Baptist Church who have been trained by Miss Catherine McComb. They have been organized for one year and this is the first appearance at a public recital, though they sing every Sunday at the evening service.

Every organist in Baton Rouge gave a selection on the new instrument. Some were soft and sweet, some swelling in voluminous tones to the fullness of the organ, some using the chimes, and all were beautifully rendered. The songs also were greatly appreciated by the audience which occupied every available space.

This recital was arranged by Miss Catherine McComb, organist and director of music of the Baptist Church. Its purpose was primarily to give every person in Baton Rouge an opportunity to hear good music on the new organ. It was the first of a series of recitals to be given throughout the winter.

In the four years of Dr. McComb's pastorate in Baton Rouge the church has risen from its old quarters to its present beautiful and spacious building on Convention Street and now has

the finest pipe organ in the state.

The program rendered was as follows:

Prelude, "Children's Chorus"

Sacred Chorus.

Pontifical Chorus (Third Movement), Jacques Lemmens

Dr. E. V. Whitaker, Organist St. James Episcopal Church

Prelude et Fugue Bach.
Mrs. B. E. Eskridge, Organist
First Methodist Church and Temple B'Nai Israel.

Recitative — "Ruth and Naomi" Handel
Mrs. A. E. Bell

The Publican — Van de Water
Mrs. W. S. Holmes.

Evening Star — Batlliffe
Miss Carrie Wallace, Organist 1st Presbyterian Church.

Nocturne — Hammerel
Miss Effie Raymond, Organist St. James Episcopal Church.

These are They From The Holy City — Gaul
Miss Elsie Link

Offertory (Offeratoire in B flat) Read
Miss Catherine McComb, Organist
First Baptist Church

Overture from Massoniello — Auber
Prof. W. B. Clarke, Organist Louisiana Theatre

Romanza — Ashford
Mr. Tom Fennell, Organist Columbia Theatre

Benediction Dr. W. A. McComb.
Truly and sincerely,
W. A. McComb.

A TRUE MOTHER IN ISREAL HAS FALLEN

On the twenty-seventh of September at 4:30 P. M., the spirit of sister Sallie Clements Smith, winged its flight into the paradise of God.

Sister Smith was born near Roanoke Va. on the ninth of June, 1865 and when a girl of five she moved with her parents to Christian County Ky. She gave her heart to God and united with the Mt. Zion Missionary Baptist Church in Todd County, Ky. at the age of fourteen. She was married to Zackery Billingsly Smith, December the 12th 1889 at Elkton, Ky. To this union were born two sweet children, R. F. and Elizabeth. In May 1904 brother Smith moved his family to Duncan, Miss. making this his home until now.

While sister Smith was apparently in good health, she had suffered for three years with heart trouble and when the end came, she quietly fell asleep in Jesus; dying with a smile on her face. She was a true Christian, a thorough missionary Baptist, deeply spiritual and consecrated to the Lord's work. To the writer her life was always an inspiration and blessing, while her pastor. In fact she was a mother to me and to my family. She and her good husband and sweet children made it possible for my wife and me to take our Seminary course at Louisville, Ky. And while she has gone from us, leaving a noble husband, a fine son and daughter, two grandchildren and a host of friends behind who miss her, whose life was filled with sunshine and deeds of love for others, yet like Dorcas, she will live on in our memories and in the memories of scores of others, who will rise up to call her blessed in that day.

We prayerfully commend the bereaved family to His grace, which is sufficient for them in this hour of

sorrow through which they are now passing.

R. A. Eddleman, Lonoke, Ark.

SHERMAN AND GAINESVILLE

I am in Gainesville, Texas, in a meeting with Brother R. L. Powell, pastor of the First Baptist Church. We are having a good meeting, there being more than thirty additions thus far. The spirit of the Lord has been manifest in power.

It will perhaps be of interest to the readers of the Record to know that Brother Powell, an ex-Mississippian, has a great church in a splendid town. Gainesville is the county site of Cooke County, and the First Baptist Church has not only a great local opportunity but a county-wide opportunity as well. During the two years that Brother Powell has been here, he has gained for himself a great place of leadership not only in Cooke County, but in all North Texas. It has been a great joy to my heart to have fellowship with him and his great church in the service of the Master.

To all my friends, I will say that I am happy in my work in Sherman. The church gave me a cordial welcome when I came to them in June, and they have also given me their hearty co-operation and support in all the work. The outlook is bright and my heart is encouraged.

I read the Record regularly and with great joy. I love the Baptists of Mississippi. They are great people and were good to me beyond all my expectations. May God richly bless you in the great campaign that is now on.

Yours most cordially,
T. L. Holcomb.

FOXWORTH

Yesterday was a great day with the church at Foxworth. The Sunday School was well attended and full of enthusiasm. We are this week meeting the last requirement of the A-1 Standard.

The church attendance large and much interest was manifested while the pastor spoke on the urgent needs of the campaign. At the evening hour the pastor preached on "The Tithes" Much interest was manifested in this service at the close of which thirty-two 'Tithers' were signed up voluntarily. This church went over the top, with the Tithing Campaign yesterday. Praise the Lord for this help.

W. A. Murray

MAIN STREET HATTIESBURG

Meeting closed last night. God was with us in great power from the first. Dr. Austin Crouch of Jonesboro, Ark. did the preaching and Mr. and Mrs. Chas. Butler led the singing. It was preaching and singing of the highest order and God greatly blessed it. There were one hundred and seventeen accessions to the church during the meeting, seventy for baptism and forty seven by letter. Pastor and people are greatly rejoiced. To God be the praise.

Very sincerely yours,
J. E. Wills.

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